

POLITIQUE
discourses, treating of the
differences and inequalities of Voca-
tions, as well Publique, as Priuate:
with the scopes or endes where
vnto they are directed.

Translated out of French, by Agremont
Ratcliffe Esquire.

¶ Suas habet Respublica ligaturas.



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TO THE RIGHT HONORABLE,
Sir Francis Walsingham Knight,
principall Secretarie vnto the Queenes most excellent
Maiestie, *Agrement Ratcliffe* Esquire, with-
eth continuance of health, long life, with
increase of honour.



HE counsell giuen vs by the auncient,
aduising each one (Right honorable,) to
couet to be that he is, and no more: if it
be well, and duly considered of, is not
to be reiected: for that we be thereby
taught two especiall pointes, most wor-
thie to be imbraced of all men. The firste is, that there is
nothing more decent, commendable, or yet more benefi-
ciall to man, then to be contented, and constantly stande to
his calling: without coueting, as ofte as his fond affec-
tion shall egge him, to be other then he is, by chaunging
of his manner of liuing. For that, as Numa Pompilius (be-
ing called to be King of Rome,) said: There is no change
more daungerous, and more to be eschewed of euery wise
and warie man, then the chaunging of his calling, or the
manner of liuing, he is in. The seconde, and cheefest, is:
that there is not one, who (beside his apparant calling
made by mans meanes) is not secretly by the vnspeakable
prouidence of God, called to some vocation: that is to say,
to one maner of liuing, or other. And who hath not his
particular distinct talent assigned him, to be employed to
Gods glorie, & the cōmon vtilitie of y^e societie of al men?
Which, as it shoulde appeare, hath beene the cause why
that Philosophers, seeing (as Seneca saith) that a for-
ced nature, or inclination, seldome or neuer thriue, or
bringeth forth good fruite: haue bene of aduice that chil-
dren, after they haue attained vnto the yeres of discretion,

A.ij.

and

THE EPISTLE

and vnderstanding, should partely be permitted to the choice of the Facultie, Occupation, Art, Science, or Trade of life, they best like to followe: as that, wherein (in verie deede) for the moste part, they thrive, and profite best. Suche be the secrete furtheraunces of God, for the commoditie, ease, and releefe of his creatures. And, to speake by experience, if a man doe well consider their youthfull course, he shall not fayle to see children, almoste even from their cradle, and first vnderstanding, giuen to like or mislike, to choose or refuse, & also to be more apt to one thing then an other. Some giuen to a forme of Architecture: some to Letters, some to Armes, some to Sciences, and Mechanicall occupations: and so foorth.

All, moste apparent tokens, yea, euident signes, of this secrete vocation, surpassing the comprehension of man. So that this auncient counsell, is no whitte dissenting in that point, from the aduice of the coelestiall Philosopher, and moste blessed Apostle Saint Paule: who, vpon this consideration, willet each one to walke worthily, and with all humilitie, meekenesse, and patience, charitably supporting eache other, in the vocation we be called vnto. For (sayeth he) there be distributions of graces, and administrations: and also giftes, different, or vnlike one an other, giuen vs according to grace: and distributed to eache one, after the measure of Christes blessed will and pleasure: to be by vs (following his aduice) willingly, and with diligence, & fidelitie, prosecuted, without being yrked or annoyed, or yet of our selues disturned from perseueraunce in the intentiue exercise therof, for any occasion, whatsoeuer. Two most remarkable lessons, & worthie to be remembred and spoken of, in these our dayes full of disorder: when that no man (or at least few or none,) is contented with his owne lott: but

DEDICATORIE.

euerie one ledde with I knowe not what kinde of selfe loue, greedinesse, and ambition, seeketh to be all in all, & is not many times afraide (as if he had as many sufficiencies, as vaine thoughtes, or fonde motions,) like a blinde monster to attempte things in despite of Minerua: that is, to vndertake things y^e be contrarie to his naturall instinct, and to cast (though for the moste parte, to his owne confusion,) at that whiche passeth his reache, and capacitie. Without consideration either of his talent, giuen him, not to be cast aside, or negligently digged vp in the Earth: but rather to be vsed carefully, and also liberally imployed to cōmon profite. Or yet caring for policie, the nource, and conseruatrix of all well founded Common weales: as that which respecteth the Publique, & all men in generall, and not any particular. Or once thinking on his duetie, whiche teacheth him, orderly attendance, vertuous perseuerance, and humble obedience. Yea, or yet (whiche is the worst) without remembring the feare of God: who hath created him a feelie member, of the huge and mightie bodie of humane societie, & appointed him his distinct charge, not to be exercised to his own particular, but to the reliefe, & common maintenance of the vniuersall bodie: neither more, nor lesse, then as we see each member of mans bodie trauel in his degree, for the sustentation, and continuance of the whole. All, and euerie one of them, by Gods most wise prouidence, being so streightly restrained within the limits of their duetie, that no one may, or can leaue his owne, to take to him his fellowes office, or charge: no more then one man (if he kepe himselfe within his boundes) may, or ought to incroch, or intrude him selfe into an others: but to the verie end (following their example, so necessarie for our instruction, proposed vnto vs,) firmly to stand to his owne, without

THE EPISTLE

starting, or of his own motion, once looking on anothers.
A consideration, thought of great importance, in these
dayes little thought on, and lesse regarded. For, who euer
sawe so many discontented persons: so many yrked with
their owne degrees: so fewe contented with their owne
calling: and such a number desirous, & greedie of change,
& nouelties? Who euer heard tel of so many reformers,
or rather deformers of estates, and Common weales: so
many controllers of Princes, and their proceedings: and
so fewe imbracing obedience? Whiche beginneth nowe
(the more pitie) to be lagged at the cartes taile. And to be
short: such straunge, and souden alteration in all estates?
Doth not the vnlearned Layman, vndertake the office of
a Minister? Doth not the Minister disallowe of inferiour
orders, and leuell (as a man would say) with both eyes at
once, (for fayling,) at the Bishops myter? Is the Bishoppe,
trowe ye, so exempt of selfe loue, and desire of honour, as
that he could not be contented to leaue his former vocati-
on, to imbrace the supreme dignitie of Priesthood? Like-
wise, the Plough man, doth he not thinke the Merchant
happier then himselfe? The Merchant, doth he not tickle
at the title of a Gentleman? The Gentleman, doth he not
shoot at the marke of Nobilitie? And y Noble man, hath
he not his eye fixed vppon the glorie and greatnesse of a
Prince? What Prince could not be contented to be Mo-
narche of the whole world? What should I say? Would
not the Lawyer (thinke ye) agreeably accept the title of a
Lord? And thus of other: No one almoste liuing not in-
fected (witnesse experience) with this pestiferous canker
of fonde selfe loue, impatient ambition, or yrkesome dis-
contentment of his estate: but for the moste parte, all
corrupted with the delight of daungerous change, and
innouation. And what should be the cause of this dis-
order?

DEDICATORIE.

order? Forsooth, in my opinion, either the ignoring of vocation: I meane, that men doe not knowe, or consider themselves, to be but particular members of an vniuersall bodie: and that they, in that respect, be, by the incomprehensible ordinaunce of God, called & appointed eche one in his degree, to some assured particular estate, & honest maner of liuing, by his secreete prouidence: and not by happe, or fortune (as Philosophers of olde time helde opinion) allotted vnto him, to keepe him selfe sufficiently occupied (without needing to seeke any other, if he list, as he ought, constantly to perseuere, and applie the same) in this life, in all vertue, to the common releefe (as is before saide) of the vniuersall Politique bodie and societie of all men in generall. Or if they knewe this: because the natures, and manners of men be so depraued, and corrupted, as that they neither force to obserue this vocation, or feare to violate the same: but fare, as if euerie one were ordeined to liue, as a G O D vnto him selfe, without respecte of the Publique: not caring, so their turnes be serued, what become of the rest. Wherefore, considering how necessarie the remembraunce of this vocation is, and wishing therewithall the impression thereof in all mens heartes: as that, whiche is not onely the originall, and cheefe parte of humane societie, but also the guide, & sure director of all actions, and affaires, be they Publique or Priuate, Politique or Domesticall: I haue taken vpon me to translate out of the French, into our vulgare tongue, a Booke intituled, Politique discourses: treating of vocation, and the diuersitie thereof in sundrie kindes. By the which, as we be assured of the interiour, or secreete vocation, or manner of liuing each one is called vnto, (as is before said :) so we be also taught, how, and whiche way, each one ought orderly, and duely, to enter into exterior,

THE EPISTLE.

our, or apparent Publike vocatiōs, or trades of liuing: and haue also laide before our eyes, aswell the dueties of them that haue power & authoritie, to cal men to Publique vocations: as of them also, whiche seeke, or sue to be called there vnto: and likewise, how each one ought to behaue himselfe, and constantly proceed in that he is called vnto: with diuers other points worthie of knowing, touching that subiect, (as I can learne,) not yet treated of by any other: & haue made bold to cause the same to be published vnder your Honors protection: hoping, though I haue in this my translation, (as a young beginner) rather imitated mine Author verbatim, in his right sense, and meaning: then sought by polished style to beautifie the same: that yet for all that, you will accompte no whit the lesse thereof, but accept it in good parte, as presented for a testimonie of a hartie desire to gratifie your Honor with any other agreeable seruice, whensoever it shall please you to commaunde. Thus committing your Honour to the tuition of Almighty God, I take my leaue, praying him to preserue, & continue your Honour in health, long life, and all honour.

Your Honours duetifully at commaund,
Agremon Ratcliffe.

To

¶ To the most mightie, and most

5

Christian King of Fraunce, Charles the

ninth of that name.



It is so, that each thing naturally couereth and desireth that, which is good, and that there is nothing that may so muche auaille to the conseruation of humane life and societie, as that whiche is necessarie and profitable for him: it is most certaine (Syr,) that among all things created good and beneficiall for the auaille of this life, there be none that be to be compared with the commoditie and profite that commeth from man. For what is it, that hath mainteined & caused Common weales, Realmes, and Empires to flourish, but men? Alexander, Iulius Cæsar, and other excellent and greate personages, by what other meane haue they done so great and renowned thinges? So that it is moste cleare (without need of greater testimonie in so apparent a thing) that there is no one thing after God so commodious and profitable for the weale of life, and humane societie, as man himselfe: euen as contrarily, it is a thing no lesse certaine and euident, that there is no euil, be the same neuer so great and detestable, which chaunceth not vnto men by themselves & by their own default. Wherefore he that tooke vpon him to search out the causes of mans death and destruction: after he had gathered together an infinite, as sicknesses, pestilences, flouds, and other, concluded in the end, that there haue a farre greater number, without comparison, bene

Alexander
Iul. Cæsar.

Dicæarchus.
Cicero. lib. 2.
of his Offices.

B.

de-

THE EPISTLE

Men like
wolves to
warde men.

destroyed and putte to death by mans meane,
as by warres, seditions, murders, poysonings and
otherlike, then by any other mischiefe or mishap.
Which hath moued y^e auncient to say in cōmon
prouerb, that men were like vnto wolves toward
men: And contrarily, that man was God to man:
meaning thereby, that euen as there is nothing
more beneficiall to man, then man him selfe: so
there is nothing more contrarie and damageable
to man, then him selfe. But to what end will you
say (Syr) tendeth this discourse? It is, that therby
I will inferre, that among all politike things, and
which may appertaine to the gouernment, & ad-
ministration of the Publike, there is nothing so
recomendable as to vnderstand what belongeth
to vocation: that is to say, which is the way & ma-
ner to liue, wherunto euery one is duly called, &
what is the duetie and office of them that haue
authoritie to cal men. For without doubt, the first
part of a Cōmon weale wel instituted, consisteth
in wel choosing, picking out, & ordeining of men
apt and meete for the Publike choice, eche one
according to the manner of liuing he is called vn-
to: Neither more nor lesse, then, as we see in the
gouernment of a shippe, the first and most requi-
site part to be, that the Pilotes, Patrons, and Go-
uernors be wel chosen and ordeined in the same.
And euen as the good husbandman reaping most
commoditie of his tilth and labour is he, not that
hath most land, but that can best choose and dis-
cerne the propertie and nature of ech plotte of his
grounde: So the best gouernour and administra-

tour

tour of the Publike is he, not that hath a greate
 extent, and most subiectes, but that can best han-
 dle men, in well choosing them apt & meete, ech
 one for his office. This beeing most certeine, that
 some say, that The prince and lorde ought to
 husband his landes, lordships, and reuenues by
 men: but that he must husbände men by him-
 selfe. And if so be that Artificers and handicraf-
 tes men be blamed, because they neglect the pro-
 uiding of instrumentes, and tooles meete and ne-
 cessarie for their Art and Science, and also for not
 knowing the names, vsage, goodnesse, and place
 where to fetch them: howe much more shall
 the Prince, Souereigne Lorde, and administra-
 tour of the Publique, be blame worthie, hand-
 ling thinges of so greate importance, and doing
 his actions, not with tooles without soules, but
 by the aide and seruice of men, if he be in that
 point slothfull and negligent? As there neuer was
 thing better saide, then this, that To vanquish and
 be vanquished in warre, is but an accident of well
 or euill choosing and ordeining of men: So say
 I, that the weale and woe happening to a realme,
 proceedeth no whence else, but of ignorance and
 negligenc in the feate of vocation. And there is
 no greeuouser sicknesse, or yet more daungerous
 to be feared in the body of a cōmon weale (as in
 mans also,) then when as the members be ill dis-
 posed and ordeined, it being impossible that they
 should then do their office wel. For prooffe herof,
 let vs behold all the seigniories & kingdoms that
 cuer were, & we shal vndoubtedly see, that as long
 as careful diligence in y wel choosing & ordering
 B.ij. of men, hath

THE EPISTLE

King Loys
the II. of
Fraunce.

Agessilaus.
Lyfander.
Galba, Ono-
nias & Lacon.

hath ben reteined in them, they haue continually prospered, and flourished: but as soone as through the ignorance or negligence of them that should haue looked thereunto, force, ambition, fauour, & auarice crept into them, straightways they began to fall. And without seeking for other examples then our owne, we must not thinke that any one thing more prospered the reigne of king Loys II. of that name, y our auncestour (Syr) then his singular dexteritie in the feate of vocation. For, true it is, that there hath not any king bene before or sithens him, that hath bene better skilled in making of good choice of men meete for his seruice, & singularly of them which were in authority & credite about his person, as those in verie deed, on whome dependeth most good and harme, to the rest of the administration and gouernement of a Realme: and by negligence in taking good heed vnto the which, oftentimes hath bene seene happen vnto kings, that which chanceth vpon Theatres, that is, that he y playeth the part of a seruant, causeth himselfe now & then to be better heard, then he that holdeth the scepter in his hand, who scarcely can make himselfe to be vnderstoode: And so happened it vnto king Agessilaus, by the ambitious enterprise of Lyfander: and to the good olde Emperour Galba, by the arrogancie of Ononias, & Lacon, his seruants, & sithens to many other. Also men must not thinke that the infinite disorders, troubles, and confusions we see daily in all estates of this realme, be they Politike, or Ecclesiastical, without exception of any, proceed from elsewhere, but of the negligence, & rechelesnesse here-
tofore

tofore in the feate of vocation: all men hauing ben indifferently admitted & receiued to the publique adminiftration. So that by reason that euerie man hath heretofore ben allowed & aduanced to charges, & dignities, & offices, not fo much in refpect of vertue, demerite, and fufficiencie, as by vndue & pernicious meanes, we now fee all peruerter and mard by extreame confufion, & diforder. And therewithal (which is worfe) mens wittes and vnderftandings, by that meane fo difturbed from the path and studie of vertue, that in place of the fame fmally regarded & leffe rewarded, they haue giuen them felues to follow other wayes, & means, by bringing follicitations and fecrete practifes, by monie, prefentes, fauour, and ambition, which be the plagues & capital enemies of a Common weale: Each man befide that vſing in his vocation, after he haue once by hooke or by crooke attained the fame, the like and very ſelfe diligence and care that they do, which haue bought a houſe or heritage to no other end and intent, but to ſee what profite or reuenuē they can make thereof:

As for the reſt, liuing in the ſame, ſo newfangled and inconstant, as that without any ſtay, aſſoone as they be entered into one kinde of liuing, they ſtraight ſeek to leaue the ſame to enter into another: or if they keepe it ſtill, they cauſe ſundry other and diuers charges together, changing their roabe & faſhion of liuing as oft as they liſt, without any reſpect of the publique, onely thereby to ſatiſfie their greedie ambition and avarice. Wherefore we may not maruell at ſo manifold troubles, inconueniences, & diſorders, in deed no

The ſelling
of Offices o-
penly taunted

IN THE EPISTLE

lesse pitifull then lamentable, as be seene in these
 days, in the which you (Syr) are called to y^e crown
 by right & lawful succession, in hope & assured
 expectation of all men, y^e the giftes, graces, & ver-
 tues of your ancestours, shalbe no lesse hereditarie
 in you, then this soueraigne, royall, & diuine au-
 thoritie, whiche it hath pleased God to put into
 your hands: and my self being your most humble
 and obedient seruant, desiring nothing more then
 your increase & greatnesse to the commoditie of
 your subiects, haue enterprised to treat this argu-
 ment of vocatio, not yet, y^e I know, taken in hand
 by any other man: which truly hath seemed vnto
 me y^e meetest for this time, yea the most necessary
 for al men, beginning from the head to the foote.
 And because you are soueraigne head of all (Syr)
 & he, in whom therfore, the soueraigne authority
 lyeth, to call, establishe, and dispose eche man to
 his manner of liuing, to the aduancement of your
 realme: & to whom also by good reason, al that is
 done in y^e respect, shuld be dedicated & consecra-
 ted: I haue boldly aduentured to present the same
 vnto you, & to cause it to be published vnder the
 protection of your moste royall name: hoping y^e
 though the work be vnworthy of your Maiestie:
 that yet for all that, it shalbe receiued of you, as
 presented by him, who desireth to profit the Pub-
 lique, & thereof to his power to giue prooffe and
 testimonie. Praying God (Syr) that with the in-
 crease of your yeres, it may please him, to giue
 you also increase of honour, & all that appertey-
 neth to your Royal Maiestie, with the continu-
 ance of long life, and all prosperitie.

THE

THE FIRST BOOKE 8

of Politique discourses, vpon
the meane how to enter orderly into of-
fices, and charges.

CHAPTER I.

That the vocation of men, hath beene a thing vn-
knownen vnto Philosophers, and other that haue
treated of the Politique gouernment: of the com-
moditie that commeth by the knowledge thereof:
and the Etymologie, and definition of this worde,
Vocation.



Andrie greate personages bothe
learned and well acquainted with
affaires, haue both learnedly, and
wisely written of Politique mat-
ters, which concerne the gouerne-
ment, and Publique administra-
tion: yea, and haue established
mosse netessarie and profitable lawes, ordinaunces,
and statutes touching that sute: howbeit there is no
one among them all, that hath once busied himselfe a-
bout the ruling, or direction of the Publique estate,
in that point, that apperteineth to the vocation of
men, nor yet giuen any certeine lawe, or rule meete
to ordeine, and appoint a conuenient number of per-
sons in charges, and offices, occupations, conditions,
and manners of liuing, according to the necessitie of
eache Towne, Citie, or Assemblie of men, great, or
small, to the common reliefe, and seruice of all men.
And y because (as it seemeth most probable) that they
knew the same to be needlesse: because that, in that be-
halfe, as euerie man may see, daily experience giueth
vs sufficiently to vnderstande, that in the vniuersall
Publike estate, there is no one thing beter ruled, and
guided

The cause
why auncient
Philosophers
haue not
treated of vo-
cation.

THE FIRST BOOKE

The singular
providence
of God, in the
seate of voca-
tion.

That the
knowledge of
the seate of
vocation, is
more necessa-
rie, then the
knowledge of
the course of
the Heauens.

guided for the ease and commoditie of men, then the vocation of euerie one distincte, and different, accordingly as the necessity, and common want requirerh. And that this is true, marke any Towne, or place of assemblie you list, great or smal, and you shal not faile there to finde a sufficient number of artificers, men of occupation, officers, or of other manner, and condition of life, for the interteinement, & common seruice of the people there assembled. But if you aske after the lawes, ordinaunces, or other reasons of this policie, doubtlesse you shal finde the same to be done without care, labour, diligence of man, or other politique foresight. Wherein we haue greate cause to maruel at the singular providence of God: who, euen as he hath by admirable Arte framed man, with sundrie members seruing one another, eache one in his office: hath in likewise so p̄serued, and conduced the assemblie and societie of men, as that the same is, by a secrete vocation of eache one to his office, and manner of liuing, mainteined and conserued by common succour, and mutuall ayde: a thing no lesse excellent and admirable, then smally considered of, and lesse esteemed of all men.

And sith that men haue ben so diligent in seeking, and discovering the order of the Heauens, the course of the Sunne, and Moone, the mouings of the starres, and all other celestiall dispositions, bæing by y^e knowlege thereof allured to the high speculation of God: what should be the cause why they haue bene lesse diligent in seeking of this politique order, passing it vnder silence, although the same be no lesse excellent, and miraculously mainteined by meane of this vocation, which concerneth men, ech one in his calling? Especially, seing that the knowlege of the heauens, & course therof, although it be much esteemed, is a great deale further off from vs, more difficult, and lesse needfull: where

of Politique discourses.

9

whereas this is at hand, familiar with vs, bringing with it a meruellous commoditie, for the enterainment of the conuinction of men. The Prince of Philosophers Plato, and after him Aristotle and other, treating of the administration and gouernment of a Common weale, knowing our infirmitie and indigence to be such, as that it hath neede of common aide and succour, say that the same indigence or necessitie, hath caused the assemblie of men, and the building of townes and cities: but they reach not vnto the point of knowing, and celebrating of the effect from aboue, miraculous in the feate of the vocation (or calling) of all men, wherof we meane to speake: But confusedly attributing all to Nature, say, that we be bozne thus vnlike one another, and be naturally inclined to sundrie manners of liuing: As the iudiciall Astronomers, would haue the cause attributed to the planets and celestiaall bodies, according to the difference of their positions and aspectes: and the Physicians, according to the mixtion of humours, and difference of temperatures, euery one in his profession, assuring him selfe to haue found the cause. And Cicero, going about to teach and instruct man in his office and dutie, speaking of the deliberation euery man hath, in choosing of his manner of liuing, saith in the end, that the same dependeth on the force of mans spirite, his naturall inclination, and chaunce of fortune: No one of them all knowing ought that concerneth vocation. So that the auncient with one consent, haue in the ende, called mens seuerall manner and fashion of liuing, by this word represented in Latine, *Sors*, signifying of it selfe, as much as, Hazard or Fortune, thence by them appropriated to the state and condition of man, as subiect to the gouernment and vncertaine guiding of Fortune, to whome they referre the ruling and issue of all thinges.

The opinion of Plato, Aristotle, and other, touching vocation.

The Astronomers opinion.

The opinion of Physicians.

Cicero his opinion.

Vocation, in old time, called Fortune, or Hazard.

C.

things

The first Booke

Why vocatio
is so called.

Difference of
giftes.

God is the ge-
nerall begin-
ning, the most
certein of hu-
mane actions,

This worde,
Fortune, take
by some for
God.

things to be ruled by the only diuine prouidence, re-
ducing all therevnto, call the manner of living we be
nowe in, Vocation, as holding for a thing most cer-
teine, that it is by the ordinaunce and prouidence of
God, that we be therevnto called, & not by Fortune :
Acknowledging that there is difference of giftes, ad-
ministrations, & operations, diuided to each one, ac-
cording to his good pleasure, & one only spirit work-
ing all in vs all: Wherein we wishe, that they which
desire that an other beginning and nearer then God,
who is the first generall cause of all, and the furthest
distant, should be sought out, should first well confi-
der the little certaintie that hath bene in al that, whi-
che hath bene disputed by men in time past: and then
we suppose that they will not mislike, if in the prolir-
itie and confusion of the causes by them alledged, we,
not following the direct way required in such a mat-
ter, haue at the first entrie stayed our selues at a most
certeine and true cause, and from the which, be the
same neuer so farre off, moze assurance and direction
shall be had, then following the pathe other haue shew-
wed : the most of all which, for all that, to wit, they
that haue committed all to Fortune, shall be founde
all to be of one side, hauing by this worde, Fortune,
meant God, in things they vnderstode not the causes
and reason of. It is then vocation, we meane to treat
of, most requisite, profitable, and necessarie to be kno-
wen : For there is no one place and part of humane
life, be it in publique or priuate affaires, be it in the
politique or domesticall estate, be it that a man deter-
mine or deliberate alone by him selfe, or for an other
man, where this vocation ought not to marche for-
most as a rule of life, a guide, and assured direction in
all actions and thoughtes. But our intention is, not
to stay at the particular institution of each one, in
his maner of living : for beside that, that the same is

a thing amply ynough treated of by other, and out of our purpose, it should therewithall be too prolix and tedious. So that it shall suffice, that we shewe (rather truly, then teaching wise) what this vocation is, and the manner howe euery man ought to be called due-ly: And afterwarde speake of the diuersitie and mul-tiplicitie thereof: that we may also in the end, sum-marily and in general, describe howe euery one ought for his part, to be intentiue, constant, and diligent, in following of that which belongeth to his vocation.

Wherefore ye must first vnderstand, that this worde, Vocation, taken out of the latine tong, signifieth that wherevnto a man is called: which in deede is of an other manner of force then the common worde, Voca-tion, which we vse, signifying the trade of liuing which each one commonly tendeth or plyeth. For be-side the same, is signified vnto vs by this word, Voca-tion, the expresse will and ordinance of God, corres-pondent to the state and condition of the life we be in, as thervnto called by him. And it is to be wished, that this worde were henceforth common, and printed in the hearts and mouthes of men: For the better vn-derstanding whereof, we will say once againe, as by way of definition, that the vocation or calling of man is no other thing, but the trade of life and man-ner of liuing, wherevnto each one is called, not by Fortune, but by the assured prouidence of God, to the conseruation of order, policie, and gouernment of the life, and societie of men: as contrariwise, by this word. Reuocation, is signified the counter appeale, or (to speake plainlier) the calling backe of the maner of liuing, whervnto a man was before called: no more casuall then vocation, ne yet lesse of the prouidence of God, and to the conseruation of the order, policie, and gouernment of life, and humane societie.

The diuision
of this worke.

What this
word, Vocati-
on signifieth.
Vacation hath
an other man-
ner of mea-
ning then vo-
cation.

What Reuo-
cation signi-
fieth.

The first Booke

CHAPTER. II.

That there be two wayes or means to be called to vocations: the one interior and secret, the other exterior or apparant, done by mans meanes: and first of the interior, which consisteth in the testimonie of the conscience, and naturall inclination.



Nowe to treat of the way (as the order of teaching requireth,) and meane how to enter orderly into vocations, and offices: it is not without great reason, & apparance, that our elders haue sayde, the beginning to be the halfe of the whole: Meaning therby to let vs vnderstand, y in al things men ought chiefly, and with great diligence, to giue order, that the beginning be well establisshed and ordeined. For to speake truely, the beginning is not only the halfe of the whole, but it hath beside that, a respect to the end. It being a very vneasie thing for him to make a good beginning, that hath not forcast, or comprehended with him selfe the end of his enterprise. Thus hauing presently to speake of the order that eache one ought to keepe, to enter into his vocation, which is the beginning and principles of life and humane societie: we suppose to haue the chiefe, yea, the totall partie of the politique charge, appertaining to the enterテインement of Common weales, Kingdomes, Empires, and Monarchies, to treat of, be it that we looke to them that seeke to enter into vocations, or them that haue power and authoritie to receiue and call o, ther therevnto. Bycause that when the beginning and principles be not well establisshed and ordeined, the rest of the enterprise shall very hardly haue good issue. Wherefore, treating of the way and meane, howe to to enter into vocations, we will speake as well of them that haue authoritie to call men, as of them

The beginning sheweth the end.

The chiefe partie of the politique estate, resteth in the vocation of men.

Partition of the worke.

them which seeke to enter therein, the one as well as the other of them, being to be admonished, least the order and policie of gouernment of the publique, be by them disturbed, and brought into trouble and confusion: which can not but happen, when neyther the one nor the other taketh diligent heede, least the meanes requisite and necessarie in a matter of so greate importtaunce, be not vtterly neglected and forgotten. The way and meane then, to be duely and orderly promoted to vocations, is double: the one interioꝝ & secrete, and the other exterioꝝ and apparant: As touching the interioꝝ and not apparant, of the which we will first speake, the same consisteth in the assured testimonie of the interioꝝ, partly of the conscience, and partly of each ones naturall inclination. The testimonie of the conscience hath his regard to God, and the profite of the Commonaltie of men: The testimonie of the naturall, regardeth each ones proper inclination, according vnto the which, each one ought to founde and aduise him selfe, by the testimonie of him selfe. And although the first triall, which lyeth in the good and wel ruled intention, be great: yet doth it not suffice alone, vnlesse that by the proper testimonie of our owne selues, we knowe our naturall inclination or sufficiencie, to be agreeable vnto the same: because that it is most certeine, that God distributeth his giftes and graces, to each one as it pleaseth him. And euen as we see great varietie and difference in the bodie of man, some light and nimble, readie and apt to runne, other strong and mightie meete to wresle, in some beautie, in other comelinesse: so is it of wittes, each one hauing some naturall inclination, proper and particular to him selfe, very considerable in the feate of mans vocation. So that it is not without cause that Cicero concludeth, that the deliberation and choyce of euery mans manner of liuing, is one of

C. iij.

the

They which enter and receiue into vocations, cause either good order, or disorder in Common weales. Two meanes to be called to vocations.

The meane howe to be called by the testimonie of the conscience, and naturall disposition.

The giftes of God be diuers and different.

Cicero. The choice of the trade of li

The first Booke

ing is a very difficult thing the difficultest things in this life. For in very deepe, there is not he (especially that is wel bozne) who naturally from his first vnderstanding, is not of him selfe giuen to speake, wish, dreame, followe, or doe some one thing willinglier then an other, and which he vnwillinglier leaueth and forsaketh also. What I meane, wherefore euery man may thinke him selfe ingendered, & wherevnto assuredly he is called out of heauen: yea, wherein he shall finde both heauen and earth more fauourable and beneficiall, and profite more then in any other: For God and Nature helpe, fauour, and aduance, that which they haue begun.

Plato his opinion touching the interior vocation.

Plato, (to whome all antiquitie consenteth and agreeth) is of opinion, that man hath two good Angels destined by his planet, the one of his natiuitie and life, the other of his profession, which we call vocation: the which if it disagree with him: he thinketh can not be other then painful, and of small profite. What so euer it be, we may well ynough say, that there be two sortes of people which be very vnluckie, and infortunate: the one of them be those, which neyther make profession of any honest office, nor yet do ought else that may profite, or auaille the commonaltie of men: the other be they, which make profession of some charge, disagreeing with their naturall inclination. Of which, the one may iustly be blamed of slouth and retchlesnesse, yea, of rebellion against God and Nature, who calleth them to some honest office, and wil- leth them to followe that which is appointed and be- gunne in them: And the other be worthe of great compassion, bycause they be so infortunate and vn- prouided of counsell, as that forsaking the guide of nature, they followe that wherevnto they be not cal- led. For the first, the auncient prouerbe hath bene made, which saith: that GOD is angrie with tru- ants or idle persons: and fauourable to them that applie

Two sortes of people infor- tunate.

Proverbs apt- ly applyed to the interior vocation.

applie them selues to some honest exercise. And for
 the second, an other that saith: that a man ought not
 to enterprize or do ought in despite of Minerva: that
 is to say, against his naturall instinct: Seneca saying
 to this purpose, that of a forced nature or inclination,
 men reape small profite. Which is the reason, as me
 seemeth, why Iupiter is so importunately prayed in
 the Pythagoricall verses, to solace and ease men of
 the infinite toyles they daily liue in: or else to shew
 them by some good Angel, the way they ought to keep
 in their actions, during this life. As who should say,
 that all the euill which is in mankinde, proceeded
 from no whence else, but of the confusion and vncer-
 teintie of men in their vocation. But aboue al other,
 that secrete way, by priuie testimonie of man him
 selfe, ought to haue place in them that be called to a-
 ny publique vocation, be the same Ecclesiasticall, or
 Politique: that is to say, that men should not ambiti-
 ously through auarice, or any other lewd greedinesse,
 accept any vocation offered vnto them, but of a good
 zeale, to the edification, profite, and common vtilitie,
 ready patiently to beare all hatred, iniurie, and losse,
 for maintenaunce of trueth and iustice: And to be
 short, that they moued with loue of the publique, and
 not with any particular, should enter into publique
 charges. For, as Pelopidas going to the warres,
 answered his wife, recommending vnto him the
 care and safetie of his owne person, that it was to
 priuate souldiers that the same was to be recom-
 mended, and not to Capteines, which ought rather to
 be mindfull to saue other mens liues.

A forced na-
 ture neuer
 thriueth.

The interior
 vocation is
 chiefly to be
 considered in
 publique vo-
 cations.

Zeale toward
 the publique,
 ought to be in
 publique per-
 sons.

Pelopidas say-
 ing to his wife

So likewise is it not the part of such persons as
 enter into publique charges, to haue regarde to their
 owne particular, but onely to the publique. And
 beside this secrete testimonie of good zeale and in-
 tention, the other testimonie of sufficiencie, or at
 the

The first Booke

Mistrust and
presumption,
are to bee ef-
chued in the
interior testi-
monie.

It behoueth
also to mea-
sure abilitie,
with the con-
sideration of
the enterprise.

the least, of not insufficiencie selfe, ought to be in vs. **W**herin it behoueth euery one to take good heede, lest ouer great feare, or distrust of him selfe, do on the one side hinder or make him slacke: or else on the other side, lest that ouer great arrogancie and presumption deceiue or hasten him on headlong. For they be two pointes, which ordinarily doe most abuse and deceiue them, that be in the way of entrie into vocations and publique charges, and the last moze then the first, for as much as confidence and presumption, be I knowe not howe, a great deale prompter and moze naturall to man, then distrust, as we shal hereafter shew moze at large in place conuenient. **W**ho so also purposeth to enter into any vocation and charge, ought not on- ly to remember howe honest the thing is that he vn- dertaketh, but also must there with all principally consider and measure his capacitie and power.

CHAPTER. III.

Of the exterior vocation, made by mans meanes: and first of the Ecclesiasticall, in all his degrees.



As concerning the exterior and apparant vocation, made by the exterior and apparant testimonie: the same is also verie necessarie and requisite for all persons, called to the publique vocation, that is to say: to the Ecclesiasticall and Ciuil vocati- on: but especially to the Ecclesiastirall, in the which each thing ought to be guided by decent and conueni- ent order: And therefore, least any man should in- trude him selfe into the handling thereof, it is expres- ly prohibited, and forbidden, not to intermeddle him selfe therein, without this exterior and apparant vo- cation. **W**e will not speake here of the vocation of **GOD** simply, that is to say, of the vocation made by him,

The authours
intent.

him, without other meane of man: As Moses, Aaron, the Prophetes, the Apostles, and many other sithens, were called, because it is a thing out and aboue our intente: hauing not taken in hande to treate (as we haue befoze saide) but of the Ciuil, and Politike vocation onely.

Extraordina-
ric vocation.

But comming to the exterior calling, made by the helpe of man, we will first speake of the apparant or Ecclesiasticall vocation, and then come to the Politike, still obseruing the order we haue begone. Wherefore ye must vnderstand, that the Ecclesiasticall calling was in old time made by the consent, and approbation of all men, not in vprores, and confusion, but at the instance, and request of the people, election of the Clergie, authoritie & approbation of the Prince: To the end, that he shoulde be placed, and preferred aboue all men, who shoulde be approued of all men. And there was no difference betweene the vocation of Bishops, and that of the inferiours: sauing that the Bishops were made by the Metropolitane, and other Bishops of the prouince present: and the inferiours, the Bishop of the diocesse alone present. As for Abbats, they were made by the Bishop of the diocesse also, by consent, and election of the Monkes onely, and not of the people. And if we looke further to the time of the olde Testament, we shall finde the Priestes of the Levitical lawe, not to haue bene consecrated, and ordeined, but after they had bene brought into the presence of the people. Howbeit by succession of time, first the consent of the people hath bene put out, and then the Clergies also, and the election of Bishops, reserued onely to the Chanons of cathedrall Churches. As for inferiour benefices, the entier prouision hath bene lefte in the Bishops hande by collation, euerie one in his diocesse: the Pope Bishop of Rome excepted, who hath reserued vnto himselfe this authoritie,

Of the apparant Ecclesi-
astical calling

The exterior
vocation of
Bishops, and
inferiours.

The apparant
vocation of
Abbats.

The auncient
vocation of
the Leuites.

The calling
of Bishops re-
serued to the
Chanons.

The first Booke

The vocation
of bishops &
Abbats in
these dayes.

The exterior
vocation of
Popes is verie
auncient.

The vocation
of Popes, gi-
uen to Empe-
rours.

thoritie, to provide, by concurrence, and prevention, in-
differently in benefices of all diocesses, as he doth yet
at this present, as all the worlde knoweth. At this
instant the provision of Bishopricks, is otherwise
made in this Realme, because the king nameth such
persons as him please to chuse, in all the Bishop-
ricks, and Abbies of his realme, and after his no-
mination the Pope approveth. As touching the vo-
cation, and maner of calling of Popes to their Pon-
tificacie, it was was in olde time like unto the ma-
ner of calling of other Bishops, at the least wise, but
little differing from the same: for, the election of the
Pope was made in the presence of neighbours, and
Bishoppes nexte at hande, whiche were then called
Cardinalles, and the chiefe of the Clergie of Rome,
by the consente, and at the postulation, and request,
aswell of the Clergie, as of the Laitie, the authoritie,
and approbation of y^e Emperour: and that of the per-
son of some Deacon, or Priest of Rome, who hadde
passed the inferiour degrees, and not otherwise.

Sith that time, the Popes gaue the full power of e-
lection to Charelemaine, and other Emperours, whi-
che hath sithens bene by them renounced: so that at
this present, the manner of calling of Popes to their
Pontificacie, is onely reserved to the Cardinalles,
duly assembled in the Conclauie, according to the con-
stitutions of Pope Alexander 3. Gregorie. 10. & Cle-
ment. 5. Whiche to be shorfe, be all the manners of
calling to Ecclesiasticall vocations used in these days.

CHAPTER. IIII.

Of the apparent Politique vocation: and firste of
Magistrates, beginning from Moses dayes, and
so consequently to the Gracians, and Romanes
vntill this day.

As



As touching the politique, or ciuil voca-
tion: if we looke backe to Moles
dayes, vndoubtedly we shall find, that Moles dayes.
the way of choosing of Magistrates,
was ordeined by him, saying: I am
not able alone to beare this burden, therefore choose
ye out from among your selues such as be wise, of ex-
perience and be knowen, eche one in his Tribe, and
quarter, and I wil giue them charge to gouerne you.
It appeareth also in many places, that in the time of The Grecians
dayes.
the Grecians, the people were likewise provided of
Magistrates by election. Aristotle saying to that
purpose, that offices be, and ought to be offered, and
proposed vnto them, whose sufficiencie, and industrie
is knowen, and scene of all men: Although that in
Græce, being gouerned by sundrie Ciuil estates, di-
uerse and different to eche other, according to the
difference of Common weales, the Magistrates were
also created in some places there by lotte, as in Pub-
lique weales intermedled, & indifferently ruled, and
gouerned by the people: And in other Common-
weales better founded by election, but not altoge-
ther without the casting of lottes, ioyned therevnto,
to aboide the bryggings, and practises of the ambi-
tious, as is yet to this day vsed in the Segniorie of The Venetian
an estate.
Venice. In the Romanes dayes, they proceeded The time of
the Romane
Republique.
likewise to the election of Magistrates in full assen-
blie of the people, by the pluralitie of voyces. And
without seeking further, it appeareth sufficiently by
the ordinaunces of this Realme, that the olde man-
ner was, to proceede by election and nomination in He meaneth
Fraunce.
all iudiciall seates, when so euer any office was
vacant in the same: Whereof the souereigne courtes
doe yet to this day reteine the shadowe, and figure
onely, without other effect insuing.

D.ij.

The

291 The first booke

The reason of this election was great, and necessarie, founded vpon the insufficiencie of man, and impossibilitie to be able to aunswere alone to so greate a charge, as was well ynoughe knowen to Moses, a greate personage replenished with the spirite of God.

CHAPTER . V.

Of the apparant vocation to the Royall dignitie, and incidently of the well founded Monarchie of France.



There is in ciuil estates gouerned by a Monarchie, a vocation souereigne aboue all other: to witte, The dignitie Royall: Wherevnto, it appeareth that in some places, they were called by the election, voyce, and suffrage of the people: and in other some, by succession. And whether of these two, is the better, hath bene a question propounded by Aristotle in his Politiques, but left by him vndecided. We vse that, which (in my opinion) is the better: To witte, by succession, whiche is also founde the mosse flourishing, and the longest of continuance of al other: as y^e kingdoms of the Syrians, Aegyptians, & Parthies beare sufficient testimonie. And to saue labour, they of Englande, Fraunce, and Spaine: especially of Fraunce, because it is not onely by succession, but simply by succession of Males, according to the lawe Salike.

Aristotle.

The vocati-
on to the Re-
gall dignitie
of Fr.
The lawe Sa-
like.

Aristotle.

Although it seeme that Aristotle, as if it were glan-
sing by, woulde rather approue, and allow the voca-
tion of kinges made by voyce, and suffrages, calling
the same which goeth by succession, A barbarous do-
mination, suche as of the maister, ouer the seruant.

But

But that may not be vnderſtoode of a kingdome, and Monarchie ſo well conſtituted as ours, faſtened, and linked, not as Dionyſe the tyrant ſaid, with a chaine of Diamants, with force, & feare, but with the chaine of beneuolence, and loue of ſubiectes, purchaſed by iuſtice, and vertue: The which, though it be looſer, not ſo faſt girted, and ſtraightly ſtretched as the other, is for all that a great deale firmer, and of more force to keepe, and enterteine a principallitie a longer continuance of time. Hauing ouer this Monarchie, two principall, good, and ſure bridles, to temper, and keepe the ſame from running riot, after the vnbridled aſſection of one man alone: to wit, religion, which hath alwayes bene in ſingular recommendation with our Princes, and by the neglecting whereof, authoritie, and obedience eaſily ware cold. The other, is iuſtice, whereby their lawes, ordinaunces, giſtes, pardons, and alienations be moderated, and tempered. And the which the bountie, and wiſedome of our Princes hath not bene accuſtomed to accompt ſo much bridles, as firme pillers, vpon the whiche their authoritie is the ſurelier ſtayed, to be thereby the firmer, and more durable. As Theopompe ſaid vnto his wiſe, who was offended, becauſe he endured himſelfe to be bridled, and kept vnder by the Ephores, and reproched him, that though his cowardize, he ſhould leaue the kingdome of Macedon the leſſe vnto his ſucceſſours, yea greater (ſaide he) becauſe it ſhalbe the more durable, and farre ſurer.

The Monarchie of France wel founded.

The Monarchie of France ſnailed with two bridles.

The Monarchie, is moſte durable, that is kept vnder bridle.

Theopompe king of Macedon.

The Ephores, were certein counſellers in the Lacedæmonians common weale, which had the controllment (among other things) of the kings doings, if hee did ought amiſſe contrarie to the lawes, and without whoſe aduiſe the king could do nothing, &c.

CHAPTER. VI.

Of the exteriour vocation to the Imperiall dignitie, as well of the Eaſt, as of the Weſt.

The first Booke



BEside the Royall vocation, there is the Imperiall calling, whereof we haue not yet spoken, wherevnto, it appeareth, that men haue entred by diuers meanes. For it is mosse certeine, that the first vsurped that authoritie by force, and violence: As Iulius Caesar, Augustus, and sithens them, some of their successours, partely by consent of their souldiours, and authoritie of the Senate, and partely by the only election of their souldiours: but in sundrie manners, some violent, and forced: the other voluntarie, and agreeable.

The Empire diuided into two, the East and the West.

The West Empire.

The East Empire.

Charlemaine first Emperor of the West, after it was diuided from the East, & the manner how

And this Imperial authoritie growing in the end to suche feeblenesse, and decay, as that it helde no moze title in Italie, and the West Countries, the Romanes were constrained in the time of Constantine, sonne to Leon the fourth, eight hundred yerres sithens, or there about, to addresse themselves to the French: so that the Imperiall maiestie, was diuided parte in the West, and parte in the East. The West was put into the handes of Charlemaine, and his successours, almoste all Alman vnto this present day. The Empire of the East, thzough the ouer greate cowardize, and negligence of the Emperours of Greece, is fallen into the Turkes handes, and deteined in extream tyzannie by them of Othomans house, and race: the whiche beganne to growe in greatnesse, & estimation, thze hundred yeares sithens, or there about, during the Empire of Albert of Austriche. But to retorne to our West Empire, and the manner of calling therevnto, Charlemaine (as we haue saide) was the first called to that dignitie, seuered and diuided from the East, being at Rome, and hauing there restablished Pope Leon, into his pontificacie, or bishops sea, whence the Romanes had expelled him: (as it is witten) vpon Christmasse day

day in the Euening, the Pope with a lowde voice proclaimed Charlemaine Emperour of the Romanes, alwayes August and prosperous: and that Charlemaine refused to accept the Imperiall title, without the consent and fauour of them of Constantinople, then chiefe seate of the Empire, and of the Emperour him selfe, who was then there with his mother Irene. Sithens that, by reason of sundrie troubles happened while the West Empire was vacant: as wel by meanes of diuers Princes, as of the Pope, either of them pretending right and authoritie in the same, it was thought good in the time of the Emperour Otho. 3. and of Pope Gregorie the first of that name, (about fīue hundred yeares ago,) that thenceforth the Empire should be prouided for, by voyce of election. And that there should be seuen Electours made, and created of the greatest Princes of Almain, who should haue power, and authoritie to chōse him, To wit, the Archebishops of Mayence, Coloyne, and Treuers: the king of Boheme, the countie Palatine of Rhene, the Duke of Saxonie, & the Marquis of Brandenburg: which is the manner obserued euen to our dayes, in calling Emperours to that authoritie, and dignitie.

The Imperiall vocations in these dayes.

Otho. 3.

Gregoric. 5.

The seuen electors of the Emperour.

CHAPTER VII.

Of the exteriour vocation of them, whiche ought to gouerne during the nonage, & minoritie of a king.



I commeth to purpose to treate here of another vocation, no lesse necessarie then the Royall: to wit, of them, vnto whom the gouernement of a realme ought to be given, the King being vnable to commaunde and rule, by reason of his tender-nesse of age, that is to say, being vnder fourteene yeares:

The first Booke

Legitime vocation.

Women debarred from all administration by the Emperour Iustinians constitutions.

The lawe Salike.

Feodarie customs.

yeares : and consequently, to knowe vnto whome it apperteineth to call men therevnto. Some be of opinion, that (as we haue said) the Royall vocation to be legitime in this realme, that is to say : ruled by succession, introduced by the lawe, and not elective: that so likewise the calling to that gouernement, & charge ought to be iudged legitime . But the question hath bene, whether the same ought therefore to be ruled according to the disposition of the ciuil lawe, whiche calleth the next of kinne to succede, and befoze him, the mother, according to the Emperoure Iustinian his institution: because it hath bene called a gaine in doubt, whether the same constitution may and ought to reache in a case of administration of so great importance, as the same of a realme : the infirmitie of the sere hauing bene found suche, that all other administration (the same of her owne children excepted) hath bene prohibited, and defended her. Howbeit it is certeine, if we will herein followe examples, that we shall finde infinite wiues, as well of kings, Emperours, and other Monarchies, whiche haue gouerned and ruled, bothe prosperously, and wisely, to the well liking, and contentation of their subiects, during the Monage of their children. But it seemeth to many, that the particular disposition of the law Salike for this realme, doth not in any case permitte, that the female should be admitted to the same. Wherevnto a man might aunswere, that the lawe Salike doeth in dedde exclude women, but it is from the Royall title, and not from tuition, and gouernement: no more then the lawes, and chiefly our feodarie customs, doe debarre women from the administration of feoffee, although they exclude them in diuers places, from the segniorie, or souereigntie of the same. And whereas it may be saide, that there is greate difference betwene the administration of a kingdome,

kingdome, and the administration, and gouvernement of a state: for answer thereunto, among other particular examples of our histories, the example of S. Loys mother is alledged: which in deed euerie man indouoreth to wrest to his owne sense and purpose.

But there be some, whiche leauing this legitime vocation, will contrarily mainteine, that the same ought to be electiue, according to the vniuersall custome of this realme, by the whiche all tutelages be electiue, commonly called daties, and not legitime: and that it should belong to the states of this realme to prouide the same by election, because the Roy, all, and moste auncient lawe hauing transferred all the right of commaundement, and administration, whiche belonged to the people, to one alone, and the exercise of that power, and authoritie ceasing for a time in the person of him that can not exercise it, the same ought in the meane while to returne whence it came first, and remaine there untill suche time as there be, by their consente, meete and sufficient persons prouided and deputed, to exercise the same authoritie: allowing for all that, that the legitime, ought to bee preferred before all other. But thoughe this opinion were veritable, yet may menne alleadge to the contrarie thereof, the tumulte, and confusion of a popular voyce, and of the Commonaltie of a whole Realme, chiefly in time of suche troubles.

The electiue vocation.

He meaneth Fraunce.

Among all these reasons, and meanes of the one side, and other, I can not finde a better resolution then the same, that we may gather of the order helde in the prudent and wise gouernemente we see at this present in this Realme, throughe the singular prouidence, and goodnesse of the moste vertuous, and wise Quene Mother, and of the welbeloued King of Nauarre, chiefe of the Princes,

Conclusion vpon the example of these dayes.

He meaneth Charles the ninth his dayes.

C.

(in

The firste Booke

(In line collaterall:) With the sage aduise, and counsell of all the other Princes, assisted by many other great personages well experimented in the affaires of estate. All and euerie of them, according to their degrees, and preeminence, called to the same administration, as well by meane of the legitime, as of the elective vocation: not by the voyce of a Commonaltye, whiche in deede is bothe vncerteine, and confused: but by the gratification, and approbation of all men.

Of the gouernement after Alexanders death.

The odious name of Regencie, in the meane while, being buried, and kept vnder silence: and all commaundementes, and ordinaunces made vnder the title Royall: as we read after the death of Alexander the great, that to auoyde, and appease the controuersies, and contentions risen betwene sundrie greate personages, it was by them wisely deuised, to cause one of Alexanders faire and riche patillions to be sette vpp, wherein their assemblies of counsell should be made, to deliberate of the affaires of estate, and to ordeyne and commaunde, vnder the name and title of king Alexander, then already deceased, (as we haue said,) and of none other.

CHAPTER. VIII.

Of them that ought to be called to the gouernement of the Empire, when there is any lawfull impeachment, to rule and gouerne, happened.



So for them, vnto whome the charge and gouernement of the Empire ought to be giuen, when as any like disturbance shall happen, speaking onely of our West Empire: there is verie great difference betwene the same, and that we spake last of.

of: because the same is provided by election, (as we haue saide,) and not by the lawe of succession: so that they whiche be chosen, be alwayes of approued, and competent age, decent qualitie, and sufficiencie. And therefore, if there happen any impeachment, it must returne againe to the first way of election. Thus much touching the wayes, and meanes, whiche we haue before declared, ought necessarily to be obserued, to enter orderly, and by due meanes, into vocations. Adding further, that though we haue before saide, that apparant testimonie is onely required, and necessarie in Publike, and Common vocations: that, yet notwithstanding, it letteth not, but that the selfe same testimonie is also required, and necessarie in priuate vocations: as we see by experience in sundrie Townes, and well ordered Cities, where no man is admitted to the Publike exercise of diuers Artes, Sciences, Professions, and Occupations, before he haue made due prooue of his sufficiencie.

The exterior testimonie required in some priuate vocations.

CHAPTER IX.

Of the best forme, and manner of all apparant Vocations: and incidently of three kindes of ciuil estates, and of the best, and most perfecte maner to gouerne a Common weale.



Going hitherto recited sundrie meanes and wayes of calling vnto Ecclesiasticall, and Politique vocations, inferior to the Royall estate, and dignitie, and that, without declaring whiche of them we like best: it shal not be amisse before we fall from the matter, briefly to shew our opinion. Wherefore we must vnderstand, that there be in number, three sortes & manners of ciuil estates, to wit, three man-

Two kindes of politique estates.

C. ij.

ners

The firste Booke

ners of gouerning of Common weales, assemblies, and societies of men: of the whiche, the first is by a Lorde alone, as by a King: the other, by the dominion of many, as the segniorie of Venice is: and the thirde by a Commonaltie, as Swicerlande is. So that to tell presently whiche of these kindes of vocations seemeth best vnto vs, the aunswere shalbe diuers according to the diuersitie of gouernementes: to witte: That in respecte of a popular estate, (I meane) well ordeined, the best way, and manner to call men vnto vocations, shall be that, whiche shall be made by the voice, and consent of all. And as touching the domination of many, likewise well ruled, that whiche shall be made by the voyce, and approbation of many, be it by lotte, or by them bothe ioyned together, as Aristotle rehearseth treating of the election of Magistrates. And as for a Monarchie, likewise well founded: that is to say, prouided of a wise and discrete gouernour, complete in ver tue and iustice: that whiche shall also be made by the aduise of one alone: accomodating the way of calling vnto vocations, in eache ciuil estate, according vnto the sundrie manners of gouernemente of the same, presupposing alwayes the same to be ruled, and gouerned, by eache one in his perfection.

Euery politique estate apt to fall into the vice nexte at hand.

Monarchie.
Tyraunie.
Aristocracie.
Oligarchie.
Republique.
Democratie.

But for that eache one of these estates, being by himselfe alone, hath bene found imperfecte, and easie to varie, and fall into a vice whiche is his familiar, and verie nighe neighbour, by reason of the frailties and imperfection of man. As the simple Monarchie, into a gouernment called, Tyraunie: the dominion of many, called Aristocracie, into a Monopole, or faction of certeine ambitious, and greedy persons, called Oligarchie: & the popular gouernement, called a Common weale, or Republique, into an vnbridled licence,

licence, and abandon, called Democracie. All differing in this point, that some, whiche be the good, haue no other bootie, and respect, but to the weale publique: and the wicked, to their owne particular profit: The one like vnto the gouernment of the father, towarde his children: the other of that of a maister, towarde his seruant. Those three kindes of Publique gouernmentes, that beeing eche by himselfe alone imperfect, by reason of the vice, imperfection, and insufficiencie of men, (as we haue declared,) they that haue wisely treated of Commonweales, haue bene of opinion, that to render a publique estate verie perfect, and complete, it is necessarie to com-
 ponde, or at the least, to mixe the same with the three together, that the one might serue for a bzi-
 dle, and counterpeise to the other. In the whiche Ci-
 uil gouernment so framed of the three, we will say likewise, that the most perfecte, and best established manner of calling vnto vocations, shall be by those three wayes also aboue saide, conioyned together.

The most perfect publike state is the same, that is mixed with the three.

As, to make our meaning the better, and more familiarly to be vnderstode, we will now shewe as for an example of a Politique, and Royall estate well ordeined, the same of the Realme of Fraunce, because it hath in the firste place, a King, sole, and souereigne Lorde aboue all other: and in the whiche, by reason of the weaknesse of counsell, gouernement, and wisdom that consisteth in one man alone, there is a forme of a Senate instituted, that is to say, a good, and notable companie, and assemblie, of excellent personages, to mainteine the lawe (whiche onely ought to commaunde,) and iustice, in their force. The whiche doeth ratifie, and approue the lawes, statutes, ordinaunces, pardons, giftes, alienations, graunts, and other thinges of like importance in the Publique: and in the whiche the people is mainteined in mode-

Example of the most perfect estate taken vpon the realme of Fraunce. Aristocracie.

The first Booke

The perfect e-
state is mix-
ed.

Of the Monar-
chall estate.

Artabanus &
Themistocles.

Aristocracie.

Theopompe.

Plato.

A counterpeise.

rate libertie, to be hearde at the prouision of offices: yea, and in possibilitie, by vertue, to be participant of the cheefest and souereigne handling of the Publique, and in so doing, to ascende to the greatest honours and dignities, aswell Politique, as Ecclesiasticall. For in such a Politique estate, we finde the three Ciuil formes of gouernment to be kept, and equally reteined: I say equally reteined, according to the Geometricall proportion, and not the Arithmetically: that is to say, according to the dignitie, and preeminence of eche Ciuil estate, the one aboue the other, as it ought, and as we see to be in the composition of mans bodie. Because that in the firste place, we find a Monarchie, in the institution of a King alone, to honour, obey, and reuerence aboue all other: Neither more nor lesse, (saide the Persian Artabanus, to Themistocles, then the image of the liuing GOD ruleth and gouerneth this worlde. Then finde we, that this Monarchie holdeth of the Aristocracie, in that the same is ayded and tempered, by the forme of a Senate, we haue spoken of, the cause of the long continuance of kingdomes, as Theopompe, King of Macedone saide and we haue before declared: And the authoritie of the which Senate, is called by Plato, a counterpeise to the Royall power, and authoritie, profitable and salutiferous to the vniuersall bodie of the Common weale.

And beside all this, we finde also, that this Publique estate doth participate of the Republique, in that, that moderated libertie is reserued to the people, whereof is ingendred an obeisant amitie of men, whiche neither be bonde slaues, ne yet excluded from honours, and dignities, no not from those whiche be the greatest.

Then, to come to our pointe, we saye, that euen as that hath bene esteemed the best manner of

of governing of a Common weale, whiche is made by this Politique estate, partely compounded of the three, as the realme of Fraunce is, whiche in deede is better then any other: That euen so, the best manner, and forme to call vnto vocations, is the same whiche is participant, and composed of the three wayes, we haue before spoken of: howbeit according to the excellencie, and prerogative of eche estate, vnto the whiche we haue accommodated his forme, and manner of calling vnto vocations in the same. And in so doing, that the best manner of calling vnto vocations, shall be the same, whiche shall be made, firste at the instance and request of the people: vnto whome the prerogative holding of the right of a Re- publique shall be reserved, to haue power to de- maunde, and propose some such, as they shal thinke to be the honestest men, & most worthy of Publique Po- litique, or Ecclesiasticall offices, and charges, ech one in his owne Countrie, Citie, or Province. Then shall the right of election be referred to the iudici- all seate, Chapter, or other Publique order, Ec- clesiasticall, or Politique, established aboue the other. And to the king the soueraine authoritie to approue and authorize one of them that shall be thus first du- ly chosen, and then presented vnto him. And this fa- shion and maner of calling vnto vocations, which be Ecclesiasticall, is the moste auncient, and expressely spoken of by the ordinances of the Church, made in the time of Boniface 3. of that name. As also for the Ciuil estate, it is witten many dayes agoe, that the Romane Emperour followed the manner, and forme, the Christians obserued at the choosing of their Clergie, as we will streight declare, speaking of their office, and dutie, whiche haue authoritie to call vnto vocations. So that we can give no better aduise, then to reduce thinges to their originall,

The Realme
of Fraunce:
compounded
of three poli-
tique estates.

The best way
to call to vo-
cations.

The power
of election
is referred
to the iudici-
all seate.

The power
of election
is referred
to the iudici-
all seate.

The first Booke

and first beginning.

And to proceede further, we say that not onely in the seate of vocations, and the respecte of the manner of calling therevnto, that consideration is best, whiche hath regarde to the three Politique estates, intermingled as we haue saide: but that also euerie good, wise, and politique man, in euerie acte, or counsell, whiche toucheth the Common commoditie, ought still to haue this consideration laide before his eyes: and doe as the good Physician, who to conserue the bodie in health, doeth not onely looke vnto certeine members, or some one parte of the same, although it be the greater, but vniuersally to the whole bodie. For so vndoubtedly ought euery good counsellor of the Publique to conserue equally the bodie of the Common weale, in his perfection.

The ciuil man ought alwayes to haue respect to the three politike estates together.

A meane power well conserued in euerie estate, preferueth the vniuersall bodie of a Realme.

The power of authoritie is not restrained within his limites, but by force.

Examples of ciuil estates perished by excesse of authoritie.

Because it is a point fully resolued in the Politique gouernment, that there is no one thing, that so much conserueth and mainteineth the same, as the medecritie of authoritie conserued in his meane, by iust counterpeise of ech of the Ciuil estates together. As contrarily there is nothing y so soone causeth the ruine thereof, as excessive authoritie: enterprised beyond measure, by one or other of those Politique estates, and gouernmentes of the Publique. Because that greatnesse and authoritie doe not willingly conteine themselves within their measure, or limites, vnlesse it be by force and constraint, whiche once taken away, it cannot otherwise be, but all must come to a disorder, and abandon.

For prooffe hereof, leauing a parte sundrie Realmes, as that of Assyria, Persia, and other, and also diuerse Common weales, and Greeke Aristocracies, perished by this excesse of authoritie, in vnequall gouernement enterprised by one of the Ciuil estates before rehearsed: Let vs onely goe to

goe to the citie of Rome, and we shall finde, that the royall dignitie tooke end by no other thing, then by the arrogant authoritie the Kings vsurped, despising the Senate and popular libertie. And sithence the people being gouerned by Consuls and a Senate, we shall finde also, that the whole Ciuil estate was sundrie times in great peril, somtimes, because the Senate tooke too much on them, and other while, by being too soft to the people: So that in the end, the ex-
 cesse of power caused the change that insued, by meanes of a number of flatterers and clawbackes, which incontinently, to aduance them selues, gathered about the same, causing it to abuse his authoritie. As we may ordinarily see about Kings, which to the like end, ceasse not to persuaade them, that they alone may do all, and that they neede not to submit them selues to any other: following the counsel of Theopompe, (of whome we haue befoze spoken) his foolish and indiscrete wife, vntill such time as they haue brought them into ruine and losse of their estate. Seeing not, or if they see it, desiring that it should not be seene, that there is no better meane to commaund, then the latter, conioyned and tempered with the three politique estates: ne yet better way to call vnto vocations, then the same which hath such equall respect vnto them, as we haue befoze declared. But it is time that we nowe speake of the office and duetie of suche, as haue authoritie to call vnto vocations.

The royalltye of Rome.

The Romans republike.

Flatterers abuse them that be in authoritie.

CHAPTER X.

Of their dutie and charge, which haue power and authoritie to call to vocations, Ecclesiasticall, or Publique: of what importaunce their charge is: how hurtfull the sale of offices is to the Common weale.

¶

¶

The first Booke

Much good
and euill de-
pendeth on
them that
haue power to
call men.

The principal
partie in go-
uernement.

A comparison
betwene them
that haue pow-
er to call, and
the husband-
man.



I followeth nowe to speake as well of
their dutie, which haue the charge and
authoritie to call and prouide, as of the
which desire and intend to enter. And to
beginne with them that haue power to
call, be it eyther to Ecclesiasticall or Ciuil charges:
vndoubtedly, there is no one thing of so great impo-
taunce in the Ciuil administration, ne yet whereof
more good or harme dependeth, then of the diligence
and negligence of those, that haue power and autho-
ritie, as being the principall point, and most requisite
in the Ciuil government, well to discern and choose
the very nature and sufficiencie of euery man, that is
by them called and receiued into any publike ser-
uice. As it is saide of the good husbandman, that the
knowledge he may haue of the windes, of the qualitie
and disposition of the aire, and other thinges, which
be in very deepe most necessarie in husbandrie, be to
small purpose, vnlesse he first be wel acquainted with
the nature and propertie of each soyle, & knowe what
it may beare: as Virgil writeth, saying:

*First ought we learne by skilfull vse,
What ylike soyle doth brooke or refuse:
Corne in one place, elsewhere vines thrine,
Each thing hath place where best to liue:
High trees best fruits oft times forth bring,
But in deepe dales, greene medowes spring.*

So it is vndoubtedly of the nature and propertie
of wittes, inclinations, and sufficiencies of men, each
one in his degree, chieflie to be vnderstande by them,
which ought to make choice and election in the Com-
mon weale. For euen as there is no member or part
of man, be the same neuer so small or secreete, which
bath

hath not his vertue and seuerall propertie, greatly
seruing to the conseruation of the whole body: So is
there no one witt, the which, so the same be well cho-
sen and imployed, may not serue, and bring some
fruite to the Common vtilitie. But to speake true-
ly, such care and knowledge resteth not in the heade
of one alone, be he neuer so able: so great, and notori-
ous is the weaknesse of man. And they that enter-
prise this charge and authoritie alone, ought to take
good heede to that they doe, and not to be easie and
light in prouiding, before they haue well and neerely
inquired, and diligently considered thereof. For, with
it is so, that one of the difficultest things to man, is to
picke out, and chouse some kinde of liuing, fit and con-
uenient for him selfe, yea, though he be ayded by the
knowledge of his owne proper nature and inclinati-
on: howe much more difficult a thing must it needes
be, alone to prouide for offices, men meete and wo-
thie of the Common gouernement? Truly it is a
thing surpassing the abilitie and capacitie of one a-
lone, be he neuer so excellent. So that the only vertue
and sufficiencie of men, meete for the exercise of Ec-
clesiasticall or Politique callings, must be only that,
which must be sought out, in what habitation so euer
it harbour, be it eyther in yong or olde, poore or rich,
noble or common person: as if offices and publique
charges were the rewardes of vertue, & not of bloud
or race, or yet of wealth and riches.

But to come particularly to Ecclesiasticall and
Ciuil vocations: men had such care in olde time, to
perfourme that which belonged to the Ecclesiastical,
that not contented with the politique election (where
of we haue spoken,) they beside that, declared and pu-
blished the name of him that was chosen, that ene-
ry man might be receiued and hearde, that knewe
ought worthy of blame and reproche by him.

F.ij.

And

Aduertisement
to them that
vndertake a-
lone the auto-
ritie to call.

Vocation to
offices, is a dif-
fical thing.

Vertue is to
be sought
out where e-
uer it abide.

Diligence vsed
in olde time
in the vocatis-
on ecclesiasti-
call.

The first Booke

The Emperour
Seuerus
ordinance.

Lampridius.

Against retch-
lesnesse in the
ecclesiasticall
vocations.

Plato.

Sylla, and Ma-
rius.

Iustinian Em-
perour.

The spring of
al iniustice co

And the Emperour Alexander Seuerus, who reigned about the birth and first foundation of the Christian Church, seeing the singular diligence Christians used, in the providing of Ecclesiasticall charges, made a constitution and ordinance, by the which, following their example, he ordeined, that the like should be obserued for the estates and offices of his Empire: saying (as Lampridius testifieth of him,) that like the Jewes and Christians kept and used that most commendable fashion, in purueying of their offices, by greater reason he also ought to keepe the same. And to speake more freely, sith it is so, that they which haue this soueraigne authoritie of God, to be as his vicars and lieutenants, be most diligent and carefull, in seeking and finding of people meete and excellent for their particular seruice, as Cookes, Barbers, Musicians, Faulconers, and other like, what excuse can they alledge or pretend, being lesse diligent in providing persons sufficient and capable for the publique seruice, and in seeing that offices be provided of persons meete and capable, and not the persons of offices. If it so were, saith Plato, that the helme and gouerning of a ship were given by fauour of friends, or sold for monie, without consideration of sufficiencie, (as Sylla saide of young Marius;) or that the rudder were given to him that knoweth not howe to handle an oare: in what daunger and inconuenience should they of necessitie be ere long, that be in the same? So vndoubtedly is it of euery Realme or Common weale, gouerned by persons established in the same, without regard of the weale publique, and respect to vertue & sufficiencie. Nothing being more certaine (as the Emperour Iustinian saide) then that the beginning of all iniquitie and iniustice, proceedeth of the sale of publique charges and offices. For (as the Emperour Alexander, of whome we spake right now, said)

it is

It is requisite that he that buyeth, sell againe after-
ward. I will neuer suffer (saide he) that there be mer-
chandize of offices in my Empire: for, if I permit the
same, I may not afterward punish, nor condemne
men for selling, hauing befoze bought of me. There-
foze the auncient Romanes, while their Common
weale flourished, in token and testimonie, that no mā
ought to present him selfe, & much lesse be receiued by
buying, especial suit, monie, or corruption, but by ver-
tue, and for deserts sake: had a custome, when their
assemblies were made, to procede to the election of
Magistrates and officers, to decke and clothe them
selues in a white and single loose garment, vngirt, &
without tacket, and in this apparell to present them
selues to the place appointed, and simply by them sel-
ues, and not by other, to request the citizens to haue
them in recommendation.

meth of the
sale of offices,
Alexander
Seuerus saith.

A custome
observed, at
Rome, by
them that de-
sired to enter
into offices.

So that there neuer entered into mens heades a
greater errour nor sonder opinion, concerning poli-
tique affaires, then to haue beleued that the sale of
offices should bring commoditie to a common weale:
As if the principall force of a kingdome, depended on
the almes or gathering of monie. As in our dayes,
some which haue bene greatly abused haue thought.
Not seeing that, quite contrarily: it is the meane to
ouerthrowe and destroy the principall foundation of
the same: as present experience doth but ouer well
teach vs. The same being farre truer that Aratus said
to Philip sonne to Antigonus king of Macedon, that
there was no treasure or profite more assured to a
Prince, then the gouernment of a Common weale,
and the conduction of men, well ordeined: ne yet a
stronger and better fenced fortresse, then the loue, fi-
delitie, and good will of subiectes. For, as Plato saith,
it is not the scepter of massive golde, that is to say,
wealth and riches, that maketh Princes to prosper,

It is an ab-
surditie to
hope for pro-
fite, of the sale
of offices.

Aratus.
Which is the
most assured
treasure a
Prince may
haue.

Plato.

The first Booke

but the obedient amitie of their subiectes.

The vertue of
men more re-
commédable,
then that of
monie.

Julius Cæſars
ſaying, to Sil-
li.

Marcus Cato.

Vertue quai-
leth by ſel-
ling of offi-
ces.

The ruine of
the Romane
Republique
by ſale of of-
fices.

Discom modi-
fic and hurte

Oh, I would to God that we had hitherto had the
force and vertue of men in moze estimation, then the
force and vertue of monie: and then had we not ſene
the trouble and diſorder in all eſtates that we nowe
ſee, the Publique eſtate and zeale being conuerted in-
to gaine and merchandize, not without great ſhame
and diſhonour to them cheefly, that haue ſet the ſhop
open to al men, making offices no leſſe common, then
a harlot in the ſtues. So that it is a difficult thing in
theſe dayes, to find one, vnto whome a man may not
ſay, as Iulius Cæſar ſayde merrily vnto Sylla, vaun-
ting in choler, that he would uſe againſt him the au-
thoritie and power that his office gaue him: Thou
haſt reaſon (ſaide he) to call that ſame thine owne of-
fice, for it is thine in deede, ſith that thou haſt bought
it. A deteſtable thing, and by the which the ſtudie of
vertue hath bene ſore decayed, euery man ſeeing the
ſame anayle ſo little to the obtaining of offices, and
aduauncing to degrees of honours. For euen as (ſaith
Marcus Cato.) Diers for the moſt part die the colour
which they ſee is moſt ſought for, & leaue the ſame y
hath leſſe coſt: So men naturally giue the ſelues to y,
which they ſee moſt eſteemed and honoured, be it ver-
tue or vice. And ye muſt not thinke that the vtter de-
ſtruction and ruine of the Romane Republique, a-
boue all other that euer were, the moſt excellent and
renowned, hath taken his beginning from elſwhere,
then from this merchandize and traffique of offices:
and when as the people made account thereof: as an
ordinarie gaine, ſelling offices openly without ſhame
or feare, for readie monie. Whereof they ſayled not to
make their profite, which coueted no other, but the
mutation and chaunge of the ſtate.

So that he ſpake moſt wiſely in my iudgement,
that ſayde, that he that firſt gaue monie to the peo-
ple

ple of Rome to enter into offices, tooke from them their authoritie, and was therewithall, cause of the vtter ruine of their Common weale. Bycause that this corruption being once entered in the prouision of offices, is of such nature, that soudently it passeth from hande to hande, vnto the Judges sentences, and in the end perceth so deepe, that it spotteth and soyleth all cleane thinges, after it haue once made the chæfe of the Common weale bondslaues to monie. So that for conclusion, as Paule Aemile sayde, that, for a man to vanquish or be vanquished in the warres, was but an accident of well or euill choosing and raunging of his people in battell: we may wellynough also say, that euen so likewise the prosperitie and decay of a Common weale, is no other, but an accident of a good or euill election, and prouision in offices, of persons meete and necessarie for the same. Which shall suffice for that which concerneth them, that haue authoritie to call vnto vocations. Let vs now come to them that be desirous, and intend to enter into the same.

comming by the sale of offices.

Paule Aemile

All inconueniences happening to common weales, come by fault of due vocation vnto offices.

CHAPTER XI.

Of their dueties which seeke to enter into vocations: and how that no man ought to intrude him selfe,



Nowe to come to them, which intend and haue desire to enter into publique and Ecclesiasticall vocation: we will first say, that no man ought to enter, or intrude him selfe into any vocation: that is to say, vnlesse he enter by the wayes and meanes here before declared, being therevnto called by him, that hath power and authoritie to do y same. A point in daede streightly kept and obserued by the Ethnickes, witnes y which is left vs writen of Cato,

writing

Example of the Painimes. Of Cato and his Sonne.

The first Booke

Writing for his sonne, to Pompilius chiefe of the Ro-
mane armie, bycause he had called certeine ensignes,
vnder the which his sonne, as then vnwilling to re-
tire him selfe, was. I pray thee (wrote he) that it may
be vpon a newe othe, y my sonne may follow thee: for
being discharged of his former, it is not lawfull for
him to fight, vnlesse he be first duely receiued by thee,
and by the way he ought to be. And he wrote as much
to his sonne, and commaunded him expressely, that he
should beware, otherwise of his owne head, to pre-
sent him selfe to the combate. Wherein we haue in
our dayes seene diuers overshoot them selues sowly,
and also full euill befall them, bycause that of their
owne head, and without other commandement they
entered, and left them selues be shut vp in townes &
castels besieged, exposing their persons vndiscrætly,
to the perill and danger of the enimie, without being
otherwise at all orderly and duly, as they ought there-
vnto called.

Furius Camil-
lus.

Furius Camillus in like manner, at that time that
Rome, (all sauing the Capitole, wherein certeine of
the inhabitants were retired) was taken by the gal-
lies, being chosen by common consent of al them that
had abandoned the citie, to be their Capteine: sayd, y
he might not accept that charge, vnlesse he were first
lawfully chosen, and confirmed by the voyce and suf-
frage of them that were then besieged in the capitole:
Bycause (saide he) that they be those at this pre-
sent, which may represent the body of the citie, by
whose commandement & consent, I may enter into y
charge, and not otherwise. Aratus a valiaunt and fa-
mous personage among the Grecians, being deputed
Capteine of the Achaians, was blamed and openly re-
prehended, bycause that he had of him selfe seised the
office of a Magistrate, and anticipated the time, al-
though but of fīue days only, yea, though it was done
to

Aratus bla-
med for intru-
sion.

to succour the territozie of Messia, left in pray vn-
to the enimies, by Timoxenus, then Lieutenante
generall.

And truely it falleth ordinarily so out, that he
that beside his lawfull vocation, desireth the gouern-
ment of the Publique, and of his owne motion in-
trudeth himselfe into affaires, is reiected of God, as
we will shew herafter, speaking of the constancie that
is to be reteined in eche mans vocation. There is
an old Romane lawe made by V. Publicola, by the
whiche he was condemned to lose his life, that durst
vndertake to exercise any charge, whiche had not
bene lawfully giuen him: As if the Romanes had
esteemed that there was no iniustice greater, or more
detestable, then to vsurpe an authozitie, or power,
of himselfe. If we will marke the Epistles of Sainte
Paule, we shall not see him in any one thing more
diligent, then in testifying his vocation to be legi-
time. And also, if we must needs come to the Sonne
of God, hath he not alledged the manifest testimo-
nie of his father, and of S. John, teaching vs there-
by, what and howe great reuerence we ought to
beare vnto vocation, being impossible otherwise to
prosper in the same.

They that in-
trude them-
selues be re-
iected of God

Valerius pub-
licola.

A law against
intrusion.

Saint Paule
witnesseth his
vocation: and
so doth our
sauour Christ
also.

CHAPTER. XII.

That neither the good intent or zeale, or yet the suffi-
ciencie of him that intrudeth him selfe, or yet the
verie want or need of those that exercise vocations:
may serue for excuse to them, that enter vncalled:
And howe that it behoueth to attende patiently
vntill we be called

G.

And

The first Booke



AD a man may not stande or stay vpon a good intent or zeale, nor yet vpon his owne sufficiencie, thinking by that meanes to enter of his owne head vncalled: Although, whiche is more,

The deliuerie
of a countrie
from tirannie.

that the facte enterprised were of it selfe greatly to be esteemed, and prayse worthe. For (as for example,) there is nothing more commended among men, be they Historians, Orators, or Philosophers, the deliuerance of the Citie or Countrie from Tyrannie: And yet he is manifestly condemned, who vncalled, that is to say, vnappointed to the office of a Magistrate for redresse of Publique wronges, and without lawfull authoritie, dare of himselfe doe suche an enterprise. And to proceed further, is there ought not onely before men, but also before **G D D**, more to be esteemed, then the preaching of the Gospell: And yet, though thou were the moste sufficient Diuine that euer was, if thou be not therevnto called, (as hath here before bene saide,) vndertaking the same of thy selfe, thou art culpable, and blame worthe. And it sufficeth not to say, that necessitie, and the want of good Preachers moued thee ther vnto: for God is the Lord of the haruest, (saith Iesus Christ,) who will sende haruest folke, when it shall please him. Teaching vs, that our office in the mean while, is to pray vnto him, that it may please him to sende vs them.

The preach-
ing of the gos-
pell

The Magi-
strates faulte.
Iulius Cæsar
rebuked.

As we may in like case say, of that whiche concerneth the Publique estate, that the faulte or rechelesnesse of Magistrates, may be no sufficient cause, for a priuate man, of himselfe, to take vpon him the punishment of offenders. So did Iulius Cæsar, ouer rashely, hauing neuer before had any Publique charge, when he, of his owne priuate authoritie, caused certein Cilician Rouers and Sea Pirates, whiche he had taken, to be hanged and set
on

on the Crosse at Pergamus, vnder colour, that Iunius, Prator (or Shirife) of Asia, vnto whome he went to craue iustice, had shewed himsef colde and slacke in doing of punishment: which coulde not giue him authoritie to doe it of him selfe. No more then before him, vnto Nasica, who hauing requested the Consul president of the Senate, because Tiberius Graccus faction raised a tumulte in Rome, that he woulde succour the weale Publique: and hauing receiued this wise and well aduised aunswere of the Consul, that he woulde not beginne by force, and laying of hands, before condemnation pronounced: For all that, rising in choler, vnder pretexte (saide he) that the souereigne Magistrate made no accompte of succoring of the Republique, furiously tooke armes, & by force, seditiously slue Tiberius. Wherin, as the Consul shewed himsef a verie wise man, so did the follie and rashnesse of Nasica, appere verie great, vndertaking that, whiche by no meanes was permitted him.

Nasica repro-
ued.

Tiberius
Graccus slaine

And it behoueth, that euerie man, in the meane while keepe himsef patiently and constantly in the place and estate he is in, (as shall more amply be declared hereafter) without hasting himsef hedlong, or fearing that God doth not see him, in what place so euer he be, or may be, be the same neuer so base. For God loketh downe, euen to the basest and lowest things: no place being so hid and secret, in the which he findeth him not, and out of the whiche he draweth and taketh him not, whensoever it be his good pleasure to serue his turne with him.

Men ought
to abide patien-
tly in their
places tarry-
ing vntill they
be called.

As we reade of Marcus Curius, whome he founde out well ynoughe, sitting in the Countrie by his fire side, to place him in the Senate of Rome. And Quintus Cyncinnatus at the ploughe, to aduance and promote him to the supream degree of Dictator.

Marcus Curi-
us.

Quintus Cyn-
cinnatus.

The first Booke

Ioseph.
Moses.
Saule.
Jonas.

Ioseph also a long time before, was wel inough found out in prison, & made gouernour generall of Aegypt. Moses amiddest his sheepe, to be prince ouer the people of Israel. Was not Saule also founde out seeking his fathers Asses, to be promoted to the Royall dignitie: And to be short, Jonas, in the verie whales belly, to be sent to the Ninuites: And thus of other.

CHAPTER . XIII.

That the suing for an office, by honest meanes, is not to be reprobued.

The pursuite
of an office
by honest
meanes allow
ed,



Plutarche.

Example of
Cato of Utica

Metellus,

At in thus disuading eche one from entring into vocations, by any other meane or way, then by orderly calling onely, without intruding himselfe: I meane not for all that, to reprove, as a pernicious or euill thing, their intencion, whiche moued with good zeale, doe of their owne motion present them selues to some vocation and charge, and especially whiche by honest meanes sue for the same: rather because that they deserue it well, then of set purpose to obtaine the same by ambitious bizzigging, (as Plutarch saide wryting to Traiane:) and more in respect of the Common profit, then of any particular. As it is wrytten of Cato of Utica, who had oftentimes bene solicited by his friendes, to aske the office of Tribune of the Romane people, & would neuer giue eare vnto them, although he might easily haue obtained the same, vntill suche time, as certeine yeares after, he was aduertised that Metellus, by the incouragement and instigation of Pompeie, meaning to raise parcialities and factions, made friendes to gette the same: saying then, An honest man

man ought to seeke to enter into offices, for the Com-
mon weales sake: and that though he might oftentimes
verie easily haue gott that office, he would neuer re-
quire the same, while there was nothing a doe, but
had reserued himselfe to pursue it, when as it beho-
ued, not without great daunger, to fight for the com-
moditie, and weale of the Common estate, and pro-
tection of libertie. As within a while after to resist
Pompeies, and Crassus rash enterprises bzingging for
the Consulshippe, he did in dede present himselfe, and
asked the office of Pretor, to the end, said he, that the
same might serue him as a fortresse, to make head a-
gainst their Consulship: & that being no priuate per-
son, he might haue the more authoritie to resist them,
whiche helde the first and principall place of com-
maundement. Whiche vndoubtedly be considerati-
ons woorthie of a vertuous man, seeking to enter into
the administration of a Common weale.

Pompeie and
Crassus.

It is written, He that desireth the charge and func-
tion of a Pastour and Bishop, desireth a good worke.
And Esaie being asked of God, what he should be whō
he should send, said straight, Send me Lord, Loe I am
here. The Romane lawes haue not condemned or
reproued the honest suing or seeking of an office, or
gouernement, so that it were without presentes, mo-
nie, or corruption, for that which ought to be purcha-
sed by vertue, should not be bought with monie, no,
thoughe his meaning who pursued, tended to a good
end. As theirs was, whiche ment, by the consent of
Cato, (a vertuous and well renowned personage,)
to bring, or labour to gette Bibulus Consulshippe by
corruption, to hinder the ambitious election of Luci-
lius, laboured for by Iulius Cæsar. And as Themisto-
cles meaning was also, who fearing least al should be
lost, if Epicides, sonne to Euphanides, were chosen ge-
nerall, to conduct the warres against the King of

The Prophet
Esaie.

The good in-
tention excu-
seth not the
pursute made
by corruption

Example of
Bibulus obtai-
ning of the
Consulshippe.
The ambi-
tious pursuite,
of Themisto-
cles.

The first Booke

Epicides.

Persia: because he was a coward, and subiect to mo-
nie, bought with readie coine Epicides ambitious
pursuite, of sette purpose to pzeuent and make him
leau off his enterprize.

The honest
compassing of
offices com-
mended in the
citie of Sparta
Plutarche.

It is most certaine, that by the Gracian lawes and
customes, this vertuous & honest acquisition of Pub-
lique charges, was not prohibited, no, not in the citie
of Sparta, which hath ben the best policied, & ordeined
of all the towne of Greece, chiefly in the time of Ly-
curgus, of whō Plutarch speaking, saith, that the same
was as then, the most honourable pursuite, and the
moste honozable combate that might haue ben seene
among men, that was made. (if it so happened y Sen-
natoz died,) for his place, in the which the law would
that the honestest man of the towne should be substi-
tuted. For he (saith he) bare away the pzeice from all
pursuers, not that was the swiftest among the swift,
or the strongest among the strong, or the richest a-
mong the riche: but who was the moste vertuous a-
mong the vertuous, reaping for rewarde of his ver-
tue, full power, and souereigne authoritie, in the go-
uernement of the Common weale.

He that presen-
teth himselfe
ought to be
well provided
and instructed

Example of
Cato.

But he also that wil present himselfe to demaund
and sue for any charge, ought to prepare himself, & be
wel instructed in al that apperteineth vnto the exer-
cise & sufficiencie of the same, & by good reason: much
moze then he that determineth with him selfe to tar-
rie vntill he be called, without making other meane
or sute. As it is wzitten of the same Cato, of whome
we spake right nowe, that he being determined to de-
maund the office of a Questor, would neuer attempt
the same, befoze he had diligently ouerread y decrees
and ordinaunces which concerned the charge and of-
fice of a Questor: and whiche is moze, vntill he had
particularly inquired of all the points therof, of those
whiche had longer experience to knowe summarily,
what

What the power and authoritie, of that office was, Against them
 that he might be fully capable and sufficient, before that present
 he opened his mouth to aske the same. And to him, themselves ill
 whatsoever he be, that would otherwise aduance him instructed and
 selfe, might that iustly be saide, that Euribiades said provided.
 to Themistocles, that in games of price, and of run- Euribiades.
 ning, they that rise and make their course, before the
 time appointed, ought to be chastised, & sent backe a-
 gain. Thus, the honest pursute, as before, shal not be Pursuit ought
 to be reprobued, so it be made without doing wrong, to be made
 iniurie, or damage to any other person, although he without doing
 were a competitour, & laboring or suing for the selfe wrong to o-
 same thing: for neither more nor lesse (saide Crypsippus) thers.
 then they that runne, & seeke to win the price in wa- A good com-
 gers of running, doe but their indeuour, when euerie parison.
 of them doth what he can with slight, might, & maine, Crypsippus.
 to be former, and win, so that it be without shouing
 & thrusting with his hande, tripping, or other lette of
 his companions race: so is it a thing blamelesse in this
 life, if euerie man seeke to get that he thinketh decent,
 profitable, & conuenient for himselfe, so that he doe it Lucius Lucul-
 without wronging any other bodie. The honest mo- lus.
 destie of Lucius Lucullus in this point, was greatly Marcus Lucul-
 esteemed of the Romane people, because that, seeing lus.
 his yonger brother Marcus Lucullus suing for an of-
 fice in Rome, he would neuer demaund or accept any
 before him, but tarried his brothers time, & oportuni-
 tie, and let slip his own: by which his courtesie, he en-
 tered so muche into the good grace of the people, that
 being absent he was chosen Aedile, & his brother also
 with him, for his sake, both at one time.

CHAPTER. XIII.

That we ought not to be offended, if we cannot attaine
 vnto the vocation sought, or sued for: and whence
 the great griefe of a refuse proceedeth.

But

The first Booke



At if there hap a repulse or refuse of vocation laboured for, I am of opinion also, that he that hath failed of his purpose, ought not to enter into any sorrowe or trouble of minde, as they

A fonde custome.

Cassius offended with Brutus, because he was preferred before him.

He that is put backe ought to thinke, that he hath sped aswell as he that is receiued.

Pædaretus reioyeth because he could not obtaine an office he sued for.

Cato bare patiently the refuse of an office he laboured for.

did in times past at Rome, not onely the refused, but also their Parentes, Friendes, and Allies, with a disgrace whiche continued certeine dayes: nor yet to fall at debate and contention with his competitor, as Cassius seeking to be Pretor Urbane of Rome, did with his brother in lawe Brutus, because that Iulius Cesar, preferred Brutus in the same: and with therewithall, that he should thinke himselfe to haue receiued no lesse then he that hath spedde.

As it is wrytten of the gatherers of Manna from heauen, that he that had the moste, had no more then he that had least. And muche lesse ought he to esteeme himselfe reiected of G D D, but rather to thinke that he is in singular fauour with him, because that refuse is more to his commoditie, then if it had hapened otherwise, sith he hath declared his good pleasure to be suche. For if it had not pleased him so, it had not ben in the power of man that it shuld haue chanced otherwise. At the least he ought to do no lesse then the Mainime Grecian Pædaretus, who sayling to be of the number of the three hundred of Sparte, returned iocund and merrie vnto his house, because (saide he) I haue this day knowen the towne of Sparte most happie, to be so wel prouided of men, that it hath three hundred more worthe and sufficient then my selfe. And the Romane Cato, was he not maruelously commended for his modestie toward his competitor Publius Sulpicius, after he had ben vanquished by him, in the pursuite of the Consulshippe: because he said nothing else, but that men shuld not maruel, if he would not yeeld or giue to any other, that, which he esteemed the

the greatest blisse that might happen vnto himselfe, although that Sulpicius had receiued greate honour and aduancement by his meane: Truely to take at the heart a deniall or refuse of any honour, proceedeth of no other thing, but to haue too egerly & beyond measure desired the same. And euen as we ought not to be proud of any honour, so likewise ought we not to abase or trouble our selues for any denial what so euer that may happen: because it is the part of a good Citizen, to keepe himselfe alway alike readie, and to offer his bodie and witt, to serue the Common weale.

Whence the
griefe of a re-
fuse proceedeth.

The office of
a good Citizen.

CHAPTER. XV.

Whether a man being disorderly and vnduely entered into any vocation, may lawfully brooke and abide in the same: and whether the administration in the meane while, done by him that is vnduely entered, ought to holde or be of force.



AD the pursute made by suche honest meanes as we haue spoken of, is so farre from blame, as that althoughe it so fel out, that a man were entered into any Publique charge and administration, be the same Ecclesiasticall or Publique, by a dishonest meaning, yea, by vnlawfull meanes, (although that suche a thing be an euill example, and hard to prosper, for that verie seldome or neuer cometh an euil beginning to a good end:) yet for al that, if such a one refozme his former intentiō, & confozme himselfe as he ought to doe to his vocation, I dare boldely say, that he of himself doth not amisse, (where there is a superiour, who hath power ouer him,) to abide in his office: for all vocations of themselves continue alwayes good, and there is nothing but the peruerse intention of man corrupted with disobedience,

Whether his
administration
that is vnduely
entred, ought to be
approoued or
not.

that

The firste Booke

Cicero resisted.
Example of
Clodius.

Sylla, and Ca
lar.

that is to be reprovued. Yea, though he that is unlawfully admitted, continue still in his peruerse intention, men holde opinion, that, that whiche hath bene done during his government, ought not therefore to be disanulled, because of the consequence of that which hath ben done during the same: as for this only occasion Cicero was resisted, going about to haue made void all y had been done by Clodius, during his Tribuneship: not for that, that Clodius was not known to be a wicked man, & vnduly admitted to y Tribuneship, as a Patrician and noble man: but for the consequence and inconuenience only that might haue ensued. For the which respect, al that Sylla, & Cesar had done, was approued by the Senate, although the one of them had declared himself Dictator, & the other vsurped by force the Monarchie of Rome. But though this treatise asketh a longer discourse, yet because it is somewhat from our purpose, we will leaue the same, and returne whence we came fro.

CHAPTER. XVII

That men may sometimes intrude themselues into offices.



Although this rule be mosse true and certeine, that no man ought to enter of his owne head into any Publique vocation: yet for all that, such necessitie may sometimes happen, that it ought to haue no place. As for example, in the Common government, although the Publique reuenge & defence apperteine onely vnto Magistrates: yet, if in place, out of the presence and succour of Magistrates, any man be assailed by robbers or thieues, so that power and resistance be required, he may, and ought without feare, to helpe and defende him selfe, & vse the force and authoritie of the sword, whiche otherwise apperteineth to Magistrates onely. As the Diuines say

say likewise in the Ecclesiasticall estate, if it so hap-
pen that there be neede and want of Church men, and
in al other like cases, led by the necessitie of brotherly
charitie, y then the same is permitted to euerie one,
whiche belongeth to the Ecclesiasticall duetie and of-
fice, although that otherwise it be prohibited.

CHAPTER. XVII.

Of them whiche will not intrude themselues, but ra-
ther drawe backe, & take away all occasions that
might cause them to be called, or being called re-
fuse the same.

THUS haue we hitherto seene, howe that
it is not lawfull for vs to intrude our
selues, or enter into vocation, vnles we
be therevnto duly called. But there be
some that be so far off from presenting,
or intruding of themselues, that thinking to doe bet-
ter, they contrarily flie, and as much as in them lieth
take away all occasions which may cause them to be
called: of the which this is a meet place to speake. Be-
cause there be many, whiche seeing vocations to be
things of great charge, & exposed to many perils, dan-
gers, & aduentures: be it that we looke on the domes-
tical state of marriage, whiche the Poet Menander
likeneth vnto a nauigation amiddest waues and tem-
pests: or else on the politique estate, exposed to so ma-
ny ingrattitudes and slaunders, where with so many
great personages haue bene oppressed: as among the
Grecians, Lycurgus, Solon, Aristides, Themistocles: a-
mong the Romanes, Camillus, Scipio, Lentulus, Ci-
cero, & infinite others, which haue ben constrained to
say that honours, dignities, and publike administra-
tions, were no other thing, but funerall pompes.
Wherefore Themistocles father, seeking to dissuade
his sonne from intermedling himself with the govern-

Vocations
exposed to
many dan-
gers.

The state of
marriage.
Menander.

The politique
estate.

Notable ex-
amples.

Themistocles
dissuaded his
sonne from
medling with
gouernment.

Is.

ment

The firste Booke

The ecclesiastical estate.

ment of the Common weale, went along the sea coaste, shewing vnto him the bodiees or hulles of olde gallies cast here and there without any count made of them, telling him, that men did the like of gouernours: when they were able to serue no longer. Or be it also that we consider the Ecclesiastical estate, wherein throught al ages, there haue been so many disturbers, wicked ministers, vessels of wrath, sowers of heresies and dissentions.

The cause why sundry haue forsaken their vocations.

Thales to Solon.

Considering then so many inconueniences, suche seruitude and subiection in vocations full of sweate & trauel, some haue kept them selues from marriage: as among other, Thales, who seeing Solon soze troubled with the newes that were brought him of his sonnes death, saide thus vnto him: Thou must vnderstand, Solon, that the feare of the selfe fortune, that is happened vnto thee, disturneth & keepeth me from marriage, and desire to haue childzen.

Diocletian, & Maximian: Metellus, and Lucullus: Crates and Diogenes.

Other haue forsaken and giuen ouer all charge, and administration of the Weale Publique, and other subiection: and in stead thereof, haue giuen themselves to the following of their pleasures & delightes, preferring their particular ease, before the publike profite: as it is written of Diocletian & Maximian Emperours: & before them of Metellus & Lucullus. Other (as Crates and Diogenes) laughed and scorned all worldly thinges, yea, all order & gouernement also, as thinges not onely vncertaine & subiect to the wheele of Fortune, but also accompanied with infinite care and trauell, hindering the fruition of the true felicitie. Other haue through feare and want of courage fled the medling in affaires, as the Athenian Nicias, who did alwayes eschue the honours & charges of the Commonweale, although he were oftentimes chosen there vnto by his Citizens, as the honestest and worthiest man of the Towne. Other because they be

Nicias.

be called to meane offices, thinking them selues
wozthie of greater and better: or else because they
had befoze had and exercised wozthie charges: fol-
lowing not therein the example of Quintus Fabius, Quintus Fabius.
who after he had bene Consul, and aboue all other,
disdained not to march in the wars vnder other Con-
suls. Other preferring the contemplatiue befoze the The contem-
platiue life.
actiue life, haue retired themselves out of Common
weales, and companie of men, founding themselves
vpon this sentence, that there is no better thing for a
man, then to liue to himselfe, and in such sorte as it
be not knowen that he hath liued: and therefore haue
forsaken and refused their vocations they were cal-
led vnto: as it is witten among other, in the Eccle-
siasticall historie, of a Monke named Amonius, Amonius. who
seeing himselfe called to the function and dignitie of
a Bishop, cut off his owne eares, threatening also to
cut out his tongue, if they pressed him any nērer to
accept such a charge. And other moued, I knowe not
with what kinde of contempt, hatred and disdaine
of the conuersation of men, haue leste and abandoned
their societie: as among other, Conon, Gabrias, and Conon.
Gabrias.
Timon.
Alcibiades.
one named Timon, who flexing the frequentation of
all men, woulde conuerse with no one, but with Al-
cibiades alone, and that because (said he) that he alone
should one day be cause of the total ruine and destruc-
tion of the Athenian Common weale: so much
did he abhorre the companie and frequentation of
men.

Of all whiche, to aunswer truely, me thinketh They that flee
votiō shoot
at the selte
same marke
that kinges
doe.
needelesse to say ought else, but that whiche Cicero
speaking of this manner, saide, that it is greatly to
be feared, least that those kinde of people shoote at the
selfe same Butte and ende, that Kinges, Princes, and
great Lordes doe: that is to say, to liue at their plea-
sure, without paine, care, and trouble, out of all sub-

The first Booke

lection and seruitude, not being able to endure and supporte the molestations, necessities, iniuries, reproches, and slaunders, ingratiitudes, and persecutions accustomed, and whiche the parties called to vocations and Publique charges receiued ordinarily, but being ouercome with impatience and indignation, to see befoze their eyes so many evils, confusions, disorders, and wickednesses, in the assemblies of men.

Contemplation is lame, without the action.

Contemplation more necessarie in some professions, then in other some.

Plato and Socrates.

Isocrates.

And as for speculations and the contemplatiue life: knowledge and contemplation onely (as we will shewe hereafter) is a lame and vnperfecte thing, vnlesse the same be so accompanied with the action, vse, and handling of affaires to the Common profite and seruice of men. And yet will I not denie, but that in some vocations and professions, contemplation is more needfull and necessarie, then in other some, and therewithall, the restrainte of the action verie commendable in them, which by excellencie of witte and vnderstanding, haue wholly giuen themselves to learning and writing, for the instruction and erudition of others, or otherwise to doe some thing beneficiall to the societie of men: As Plato and his Scholeraist Socrates, who being on a time asked (as Xenophon writeth,) why it was, that he hauing trauelled so much to make good gouernours, and administrators of Common weales, did himselfe notwithstanding, so earnestly flee the administration, and gouernement of the same, without euer hauing vouchsafed to vndertake the rule of any: asked for aunswere, whether of the two were the better, and most beneficiall to a Common weale: to gouerne the weale Publique himselfe, or to teache, and learne to doe the same well. And yet was Isocrates in the like case, greatly commended, because he abstained by the space of the foure score and eightene yeares of his

his life, from al charge and publique administration, it being for all that most certaine and assured, that it is no lesse iniurie to a Common weale, to frustrate and disappoint the same of the common service due by nature according, vnto the giste, grace, and abilitie that euerie man hath receiued, to be employed to the Publique commoditie and profite of all men, then to robbe and spoyle other men of their goods.

It is a robbery of the common weale, to frustrate the same of the service due by all men.

So that we say, that euen as it is not lawfull for a man to intrude himselfe into any vocation, befoze he be therevnto duly called: so to refuse the same, or else to take away such occasions as might cause him to be called therevnto, is a wicked, cowardlie, lewde, and peruerse thing. Wherefoze Saturninus spake vnto Marius like a vertuous man, calling him Traitor, because he refused the Consulshippe in time of trouble and necessitie: saying, that to refuse such a charge in time of perill and neede, was nothing else, but to betray the Common weale. As the Athenians did in likewise reproche Aratus, refusing to be their Capteine generall, in the most distresse of their troubles, that he did as the Mariner, who abandoned and forsooke the helme of his shippe, euen when the tempest was most vehement and outragious. As also may be saide of euery Publique charge, vnlesse there be a verie iust cause and consideration, which dissuadeth him that he is called. For it is not saide, that it is alwayes necessarie for a man to accept the vocation he is called vnto, because he may sometimes haue iust and reasonable occasion to refuse the same.

It is a wicked parte to refuse the gouernement of a common weale.

The girde Saturninus gaue vnto Marius.

The reproche the Athenians gaue to Aratus.

As the secret and assured testimonie, of his owne vnabilitie, or infirmitie, be it of the bodie, witte, or age, causing insufficiencie, or else some other occasion grounded on the time, which peraduenture wold not suffer him y^e should receiue y^e office to exercise y^e same with

Iust causes why to refuse publike charges. The time

The first Booke

Exemple of
Cato.

Pompeius
Atticus would
neuer sue for
any publique
charge, and
the cause why
An honest
man in a cor-
rupt time re-
sembleth vn-
seasonable
fruite.

The know-
ledge of a
more suffici-
ent man, is a
reasonable
cause of refuse

with such diligence and libertie as he ought to doe. Whiche was the cause why Cato (whome we haue so oft remembred) being carefull of the Common weale, dissuaded his son to interminge or intangle himselfe with the gouernement of the Republique, in time of tyrannie: Because (saide he) that to doe as it shoulde behoue the dignite of Cato his sonne, the qualitie of the time and affaires would not permitte, and to doe otherwise, was neither decent nor honest. As it is likewise written of Pompeius Atticus, that he would neuer aske or sue for any charge or office, because the manners of his time could not permitte him to enter therevnto, with the sinceritie required by the lawes. And to speake truely, an honest and sounde man in a corrupted time, is verie like vnto frutes comming out of season. For euen as men see them gladly, and praise them with admiration, without vsing them: So the auncient innocencie being once growen out of vse, and after long distance of time comming to shew it selfe againe, amidst the corrupte liues and depraued manners of men, purchaseth assuredly great glozie & renowne: But otherwise, the same is not founde soztable to be sette aboute any worke, meete to be employed in affaires: because that the grauitie and perfection of vertue, is disproportioned to the corruption of the time.

Further, if he that is called to any vocation known in his conscience any one sufficient or meete for the aduancement of the Common seruice then himselfe, he ought to be deemed to haue iust cause of refusalls, as it shall more amply be declared hereafter, when we shall speake of the constancie that is to be reteined in vocations. There be many circumstances to be well considered of, by him, that is chosen to beare any office, before he refuse the same.

Whiche

Which for al that come al to one point, which is, that his refusall ought to be moze founded vpon the consideration of the common profite, then vpon his owne particular, wherein vndoubtedly a man may easily erre. And if we wil narrowly examine the foolish and vndiscreete, ambitious, and extreme auarice of our time, we shal finde that the example of late hapned in the person of Mounſier de Moruillier, bishop of Orleans, is both monſtrous, miraculous, and also woꝛthy of memoꝛie: Bicause that after that he had bene called to be of the kings pꝛiue counsell, as one who had handled the affaires of Fraunce, both abꝛoade and at home, in great reputation, knowne of all men to be of no lesse experience then learning, good life and conuersation: being chosen to be Chancellour of France, which is the soueraigne dignitie, yea, if a man might so cal it, the Solstice of the honour of iustice, he would not accept the same. Wherein truly his great wisdom and integritie may not suffer him to be tared, as hauing moze respect to his owne particular, then to the publique, oꝛ else that any one should say, that by so doing, he loued him selfe better then the publique, oꝛ yet repꝛoch him of pusillanimitie: for he hath giuen sufficient pꝛoofs of his magnanimitie, always accompanied with zeale and labour, employed for the Common weale. So that I can not impute the cause of the same his refusall, but to one of these two points, oꝛ else peraduenture to them both at once: that is, to the time, (which I dare boldly affirme to be such, as the like whereof hath not bene many yeres sithence:) oꝛ else to the charge of his Ecclesiasticall vocation, esteeming him selfe vnable to beare two so great burdens at once. But such considerations, woꝛthie indeede of a most honest man, fall not commonly into euery mans braine.

Mounſier de
Moruillier.

Peꝛther do I meane to repꝛoue the modestie and
I. reuerence,

The first Booke

The humble
and modest re-
fusall of pub-
lique charges
is not to be
reprehended.
Moses.
Saul.
Examples.
Numa Pom-
pilius.

Of them that
say that we
ought to ac-
cept any
publique
charge vncom-
pelled.
Plato.
Conclusion,
vpon the whi-
che desire or
refuse pub-
lique charges.

reuerence, proceeding of the humble acknowledging
of him selfe, whereby offices haue oftentimes bene
and may, with some honest excuse, be refused. As Mo-
ses called of God, to retire his people out of Egypt,
answered, Lord, who am I? And Saul seeing him
selfe chosen king of Israel, moued with a commendable
shamefastnesse, hid him selfe, and retired out of the
companie of them that had chosen him. And Numa
Pompilius king of Rome, who beganne his answer
with an honest refuse: and so in likewise infinite
other. But for al that, without approuing or allow-
ing of their saying, which thinking to speake modest-
ly, haue affirmed, that a man ought not to accept or
enter into any publique vocations, but by constraint,
or vnlesse he be compelled. For that which is volun-
tarie in vertuous thinges, is much more to be com-
mended, then that which is forced: vnlesse that with
Plato, we will vnderstand, constraint to be a modest
refuse, tarrying for commaundement and intreatie.
For conclusion, even as it is the part of a wise and
vertuous man, not to extol him lightly in vaine hope
and opinion of him selfe, and lesse to be dazed at the
brightnesse or excellencie of an honourable office
or dignitie: So after he be once orderly called, & that
he haue modestly excused him selfe, to stande or strue
any further, is the part of an vndiscreete man, bea-
ring but small reuerence to the authoritie of vocati-
on: nor yet such respect as he ought to do, to the com-
moditie of the common societie.

CHAPTER XVIII.

Whether one man may duely be called to two voca-
tions: and first, of sundrie domesticall, and other
priuate vocations at once.

And



And sith it is so, that we diligently search out all that apperteineth vnto vocation, meaning to leaue no one thing behinde; if we can possibly, as certainly we desire and seeke to doe to our power: It is not out of purpose to aske in this place, whether one man may be duely called to two vocations and manners of liuing, and consequently intermeddle him selfe, in the exercise of them both at once. And to answer the same, it is very clære, that the domestical vocation in it selfe, which consisteth in fathers, mothers, children, maisters, and seruants, doth tollerate y^e office of father, sonne, maister, & seruant, al at once. And also, that the same is not incompatible with priuate vocations: as with a domestical, to be an husbandman, artificer, or merchant: for though those callings be vnlike, yet doth y^e one bring no impediment to the other: but that one man may exercise many priuate vocations together. Plato in his treatie of lawes, sayth, That the imbecillitie of mans nature permitteth not, that two arts sciences, or occupations, may be at once exercised by one man: although that in an other place he telleth, (but as it were for a wonder) of one Hippias, who being in good aray, vsed not the help of any other workmā, to make his clothing and apparell, but his owne hands: wherefore (sayth he) it shall stande for a lawe in euery citie, that no workman or artificer, shall vse two occupations at once, but euery artificer shall plie his owne art, & seeke to gaine his liuing by the same: and if any man do the cōfrarie, let him be compelled to cleaue to one & no more, either by imprisonment, penaltie, or banishment. And vndoubtedly, there is great apparance in this lawe & ordinance that Plato made, because the same is grounded on the infirmitie & weaknes of mā: which hath since that, ben folowed by Aristotle in his

Domesticall
vocations be
compatible
in one person.

Domesticall
vocations com-
patible with
the priuate.

Of sundrie
priuate vocati-
ons together.
Plato.

Hippias.

Plato his
lawe.

Aristotle.

The first Booke

Man resem-
bleth not the
Delphike
swords.

Politikes, saying : That nature had giuen to euery
one of hir creatures, his particular office and charge:
and hath not made man, like vnto the Delphike
sword, which serueth to many and sundrie vses.

CHAPTER XIX.

Of domesticall vocations ioyned with the Publique,
Politique, and Ecclesiasticall : and of the domesti-
call vocation of marriage, with the Ecclesiasticall.



The vocation
of marriage
with the poli-
tique.

The vocation
of marriage
with the Eccle-
siasticall.

Cryppus
opinion touch-
ing marriage.

Lycurgus
called the infam-
ous, whiche
would not
marrie.

The difficultie hath ben esteemed great,
for the domesticall & priuate vocations
before rehearsed, conioyned with the
Publique, Ecclesiasticall, or Politique.
And to speake first of the domesticall by
marriage, the coniunction thereof with the politique,
as to be married, and therewithall placed in office or
publique charge, was neuer disliked. But to be in
wedlocke and the Ecclesiasticall estate both at once,
the Romane and Greeke Church be entred in dispute
and discord about the same : bycause that the Greci-
an Church allowed them both ioyned together, affir-
ming the same to be founded vpon the institution of
marriage, for procreations sake, and to serue for a
remedy against incontinencie. Agreing in that point
with the opinion of Cryppus, who sayd many dayes
before that, that euery wise man ought to marrie,
vnlesse he would incurre the indignation of Iupiter
Gamelius, and Genethlius, that is to say, of God the
authour of marriage and generation : In considera-
tion whereof, Lycurgus noted them of infamie, which
refused to marrie. But the Romane Church contra-
rily hath prohibited the same, bycause that men shuld
the better giue themselves to prayer and Ecclesiasti-
call seruice, least that through the continuall cares,
and daily charges that be in marriage, they should be
with

of Politique discourses.

35

withdrowne, and distracted from the service they be bound vnto : The same being not without reason that Plautus saith, that he that wold find some meane to trouble him selfe, need but to take vpon him to go, uerne a shippe or a wife. Cicero after the deceasse of Terentia his wife, being requested by Nircius to take his sister in marriage : answered, that it was not possible for him to tend to marriage, and the studie of Philosophie at once.

Marriage a
meane to trou-
ble man.
Plautus.
Cicero.
Nircius.

CHAPTER. XX.

Of priuate vocations, with the Publique Ecclesiasticall.



Touching priuate vocations, that is to say, not established in publique offices : there is an other doubt, whether the same may be exercised with the Publique. For first, if we consider the olde lawe of Moses, euery kind and sort of people, may not be receiued and admitted, to that which apperteineth to the Ecclesiasticall vocation : And Aristotle agreeing therevnto, namely excludeth Artificers, and men of occupation. But sith the comming of Iesus Christ, this difficultie hath seemed to cease, because that men of occupation, and base condition, haue bene called by him selfe. But for the decencie of Church men, that they might haue the better meane and leasure, to apply and giue them selues to their function and charge, and tend to studie, and continuall prayer, it hath bene thought best, that they should haue some reuenue and meane to liue : Not for all that, that the vocations aboue said, should otherwise be of them selues incompatible.

Moses.

Aristotle.

CHAPTER. XXI.

Of priuate vocations, with the Publique Politique.

I.iiij.

As

The first Booke



So for the Politique vocation, to knowe whether the same may be communicated vnto them which be in the exercise of priuate liues: the ancient which haue writte

Phileas.

Hippodamus.

Lycurgus.

Plato.

Xenophon.

Aristotle.

ten of Politique gouernment, as Phileas, Hippodamus, Lycurgus, Plato, Xenophon, Aristotle, and other haue vtterly reiected from all degree of honour and dignitie Publique what so euer, of a common weale well ordered, all those that exercise vile and base arts, as vnmeet and incapable of the Publique estate.

Difference betweene the Monarchall estate, and the Popular.

Cautions be townes, which haue set them selues at libertie and ioyne all in one commonaltie.

Artes and occupations be the giftes of God.

Which (as I haue saide) is vnderstande of a Politique estate well constituted. For in the simple estate of a popular Common weale, not so well instituted, it is necessarie, that such folkes be called to offices, if not to all, at the least wayes to some, for feare least otherwise, there might some change of state or sedition insue: as we see it stil at this present practised in Suisse, throughout all the Cantons, that be maintained by this popular estate, in the which all offices be temporall, so that the time of their charge being expired, & ended, they returne to their priuate life. But in the Monarchall estate, vnder the which we be, it is another thing: bycause that Magistrates be in the same perpetuall, distracting, and occupying a man sufficiently, without tending any other thing: and therefore y^e two vocations by good reason, be not receivable at once, as we see is practised among vs: Not that we esteeme artes and handicraftes, not to be the gifte of God, and no lesse in their respect seruiceable and commodious, for the weale of humane societie, and to the exercise of vertue, then the greatest & most apparant vocations: yea, which is moze, y^e from the one a man may clime to the other, if he hap to be found capable: but only bicause (as I haue saide) y^e our offices be of perpetuitie, & such as require such a one, as from his youth hath ben giue to y^e exercise of y^e same & no other.

Chap.

CHAPTER. XXII.

Of many Politique vocations together.



M I soloweth now to speake of many politique callings together, whether they may be exercised by one alone, to satisfie y same also: if it so be, y in p^rivate charges, the imbecillitie of mā be such, y one alone can not be perfect, & sufficient for two, there is farre moze apparance to say, y much lesse shal he be found capable, or sufficient to take on him y handling of many publique charges at once. And in deed, Aristotle treating of Magistrates, is of this opinion also, saying, y each one may farre better discharge y which belongeth to his office & dutie, when he imployeth himself but about one, & is not impeached with many. But he meaneth, & restraineth his saying, to great towne & cities only, bicause (saith he) y in smal, it is not possible by reason of y few number of citizens, y offices may otherwise be chaunged from one to an other as they ought to be: speaking of comon weales, in the which Magistrats be tempo^ral: howbeit, if our former proposition, of y imbecillitie of man, & y he cannot be as a Delphike sword, serving to sund^r y use, abide true, me thinkes it should be out of purpose, y Aristotles meaning should reach moze to a little then a great towne. For to say, y the necessitie of changing of tempo^ral offices require it so: it is certain, y to y propoztion of y lesser nūber & assemblie of men, fewer Magistrates shuld also be required: & therefore shuld y difficultie of changing offices also cease, were it not that Aristotles saying (by al likelyhood of truth) is to be vnderstood, to reach no further then the termes of a Republique, & not of a simple towne or citie: & in y which Repub. although the same were but meane or little, there shuld for al that, be required the like number, & sufficiencie of Magistrates, as in the greatest. For vndoubtedly, to euery Repub. he speareth of,

Aristotle his opinion, touching many politique vocations together, in one weale publique.

Interpretation of Aristotles opinion.

The first Booke

In the Monar-
chall estate
many poli-
tique vocati-
ons, be not
compatible
together.

of, there is indifferently a certeine and like number of Magistrates by him ordeined, necessarie for the same: be it great, meane, or little. But being in the termes of a simple towne or citie, gouerned vnder a Monarchie, as we be, not composed in forme of a Re- publique, in the which all offices be perpetual, I durst say and auow it for a thing most certeine, that many Magistrates and Politique estates, may not be ex- ercised by one person alone.

CHAPTER. XXIII.

That the handling of many vocations together is a dangerous thing, and that wherevnto a Prince ought to haue an especiall good eye: as also of many Ecclesiasticall vocations together, and of the Ec- clesiasticall and Politique vocation and admini- stration.



The Carthagi-
ans reproveth.

Our dayes.

A Prince
ought not to
admit many
charges to one
man alone.

Aristotle him selfe imitating the same, numbzeth in another place the handling of many offices by one man alone, a- mong the chiefe vices of a well ordeined Common weale, reproving the Cartha- gians, which contrarily esteemed such maniment or handling to be very honourable and prayseworthe. As we see also ordinarily about Kings and Princes, some of that opinion, which thinke their authoritie, credite, and renoume, so much the more extended, by vndertaking of many charges, and sundrie affaires. A thing no lesse dangerous and full of perill, then the insufficiencie of man is euidently knowne, and whence we see great and fowle faultes ensue. Where- fore the Prince ought aboue all other things, to take good heede not to commit to one man alone, be he ne- uer so excellent, many charges and Politique, or Ec- clesiasticall administrations at once, were it for no- thing

thing else, but that the so doing (as Marcus Cato said) is either to make small accept of offices, or else not to haue many men whiche be thought woꝛthie to exercise them. And, to speake bpꝛightly, to commite so many charges and offices to one man alone, is no other thing, but to restraine the honour, reputation, and estimation desired of euerie man, to a verie few persons, and in consequence thereof, so much more to discourage and diuert men from the lone and studie of vertue: whence it happeneth, that we see Princes by that meane oftentimes, haue neede of men, euen in the handling of their greatest, & most vꝛgent affaires. And so subiectes abide bondslaues to one or two, to the great detriment of their estate. Whereas alluring eche one by all meanes to the studie of vertue, and presenting to all men gouernementes, and offices, in reward thereof (as they ought to do,) they shoulde as well abounde in vertuous and honorable personages, as in abundance of prosperous successe in their affaires. For neither is there treasure more pꝛecious, nor yet deserue more to be desired of a Prince in his Realme, then a good number of wise and graue Counsellors about him. As it is written of Darius kinge of Persia, who presenting a Pomegranate vnto Zopyhrus his wife and most trustie seruaunt and counsellor, saide these woꝛdes: I cannot wishe ought in this world more excellent, then to haue with me, as many Zophyres, as there be graines in this Apple. On the other side also, he that is well aduised, ought not take vpon him sundrie offices, and charges at once. For as there be in mans bodie sundrie members, hauing diuerse offices: so by reason ought the politique bodie of man, to haue difference of members, degrees, and offices, in diuerse persons: otherwise if the whole bodie were the eye, where shoulde the hearing be? And as it is

Marcus Cato.

The daunger that commeth of giuing many offices to one man,

It is a great treasure for a prince to haue wise ministers.

Darius saying to Zophyrus.

A good comparison.

The first Booke

an vnseemely thing in mans body, to see one member do, and undertake, the office of an other: so it is a very dangerous, and an vndecent thing, to see one person take vppon him many, and diuerse charges, & offices.

Of two eccle-
siasticall voca-
tions at once.

And that not onely in Politique, but also by great reason, in Ecclesiasticall vocations. For it is mosse certeine, that by all auncient constitutions of the Church, no man may or ought to intende two, as being a thing streightly defended, and which at the first beginning, was inuiolably obserued, and in no case admitted: sauing that within a while after, it was permitted in case of necessitie, and euident vtilitie to the Church, (if it so happened that any bishop died, and vntill such time as some other were prouided in his place,) that an other Bishop might visite and procure the benefice of the Bishops see vacant; but without taking either the title or fruites thereof, or yet being absent from his owne Bishoprick about that visitation, and procuration, (which is commonly called a Commaund,) aboue six monethes. A thing vndoubtedly founded vpon a good consideration, as many other likewise instituted to good purposes, but since

The right of
a commaunde
drawn to an
euill consequence.

thens drawen to an euil, and pernicious consequence and breache, as euery man maye see, without needing longer to trouble or stay our selues aboute the same. As also beside that in succession of time another gappe hath bene opened in case of eminent, or excellent learning, or greatnesse of house, or familie, whiche is no lesse pernicious: Although I meane not to deface, or diminish that which apperteineth to the excellencie, and greatnesse of Nobilitie, knowing right well, that in consideration thereof, many lesse wortie haue ben preferred before the most wortie: It being most resonable, that the vertue of those whiche profite also after they be deade, be also recognised and honoured in their successes. And euen as dimme,

Eminent
learning and
greatnesse of
bloud maketh
not a man capable
of two
charges.

and

and darke places be lightened by reuerberation of the Sunne : so ought likewise the lighte , and bright beames of predeceffours, to make their followers, and aftercommers to shine . But this fauorable consideration may not extend to the taking away of the insufficiencie, and impediment of that mans imbecillitie, who is well known to be vnable to discharge the dutie, and exercise of two Publique charges, as it is said : vnlesse so were, that yet at this present there were some Briares to be founde, whiche as the fable telleth, had an hundred hands : or else a Gerion, who as men feine, had two, or threë bodies, & as many sufficiencies. And it is not without gret cause, that Pope Clement the fourth of that name, is gretly renowned & extolled, for that being aduertised that one of his nephewes had threë Prebendaries, streight compelled him to renounce two of them, and keep but one, what soeuer his friendes coulde alledge to diuerte him, declaring them to be but small benefices, and without charge of soules : And that considering he was his nigh kinsman, he ought not onely to dispense with the threë Prebendaries, but also prouide him of better and greater benefices. Wherevnto for answere: I woulde to G D D (saide hee) that all Prelates, and Popes, woulde imitate, and followe the steps of our Lorde Iesus Chrifte, and not their Parents, Cousins, and Nephewes : for he is not worthy to be successoz vnto the Apostles, who is nearer or maketh more accompt of his owne, then he doeth of the poore of the sonne of God his Church . Let euery man therefore take heede, how he intrude himselfe into two Publique, Politique , or Ecclesiasticall vocations: & let them also that haue power to call men thereto, see y they be diligent in preuenting the same.

We would treat yet further of the Ecclesiasticall vocation, ioyned with the Politique : to wit, if one

B.ij.

per.

Briares were
Giantes with
a hundred
handes.

Gerion.

A notable example of pope
Clement the
fourth.

A vertuous
saying.

The first Booke, &c.

Examples of
Fabius Maxi-
mus:
Aemilius Re-
gulus.

Aristotle sun-
dereth two vo-
cations.

King Philip
de vellois his
ordinance.

person might exercise them both: were it not that, by that which we haue befoze discoursed, it appeareth sufficiently, that they ought not in any case to be ioyned together in one person, but to be ruled, and administered by severall persons. As it was wisely declared by Fabius Maximus, who then being about the election of Consuls at Rome, he did what he could to hinder the choosing of Aemilius Regulus, a Quirinnall Priest: because (saide he,) we may not withdrawe him from his sacrifices, and chiefly from the diligent care he ought to haue of Gods service.

Agreeing in that point with Aristotle, who reiecteth, and sundereth the one administration frō the other, saying, that they ought to be altogether distinct, and seuered. And vndoubtedly with great difficultie may both at once be executed, and discharged by one person, without greate prejudice of the one of them, and most commonly of both at once. Therefore was it ordeined in King Philip de Vellois his time, that no Priest, or Ecclesiasticall person, should be deputed to assiste at the parlement, where the affaires of state were then treated, & determined of. And the cause of that ordinance is thus penned: Because the Kinge maketh conscience to disturbe, and diuerter Prelates busied about their spirituall gouernement, and will haue such in his parlement, as may amply and continually, without departing, attende vppon the same. These be the termes of the statute, the whiche vntill this present, that the parlement is restrained, and sith king Iohn his dayes in the particular affaires of iustice, hath bene diligently obserued.

(.)

The

The second Booke of Politique 39

discourses, treating of the manner howe a
man should behaue and gouerne himselfe,
in the offices he is cal-
led vnto.

CHAPTER. I.

Diuision of the vocation in generall, or common to
all men: the particular vocation concerning euerie
man seuerally: and first of the generall.



¶ We after that we haue defined
vocation, and the meane to enter
duly into the same: it behoueth to
knowe, how euerie man ought to
behaue himselfe, and what dili-
gence is to be vsed in the exercise
of that which belongeth to his vo-
cation. Two sortes
of vocations.

That there be two sortes of vocations: the one
is generall, & pertaineth equally, & indifferently vnto
to all men: the other particular, which belongeth dis-
tinctly, & seuerally, vnto euerie man: the one contem-
platiue, & the other actiue: for asmuch as man is cre-
ated to liue, not as hearbes, & plants, or yet as brute
beastes in all sensualitie: but according to the reason
placed in his vnderstanding, apt partely to specula-
tion, and contemplation: partly to the action partici-
pant of bothe liues: the one of the whiche resteth in
contemplation of thinges, altogether separated from
the bodie, and the other in the action of the same: Man is not
created to
liue like
beastes.
whereof we drawe this general diuision of vocation,
by the which we beginne: terming the one generall,
& the other particular. Not that we be not equally,
and in generall called, and meete aswell for the one,
as the other: but because that we be all indifferently
called to the knowledge, speculation, and contempla-

tion.

tion

The second Booke

Comparison
of two voca-
tions with the
members of
mans bodie.
The perfect
rule of life
consisteth in
the loue of
God.

Aristotle.

The office of
iustice.

Disorder
proceedeth of
the vice of
man.

tion of God, and distinctly, and differently to the ac-
tion, according vnto the difference of euerie particu-
lar vocation. For euen as all the members of the bo-
die be appointed particularly eache one to his office, &
yet for all that, all created to one end, to wit: to the
preseruatiō of the bodie in generall: So we, being
all particularly appointed eche one to our manner of
living, be therewithall called to one generall voca-
tion, belonging to the vniō, and coniunction of vs
all together with God, as being eache of vs called to
the knowledge of him, to loue and vniō with him, to
the end each one of vs should afterward here in earth
guide and rule his vocation, and particular kinde of
life, according to the gouernment prescribed vnto vs
all by his lawe, wherein onely the true, and perfect
rule of life, and humane societie, consisteth. And the
which vndoubtedly, if it might once thoroughly enter
into vs, all particular vocations, which concerne the
institution & reformation of mens maners, whereof
we haue to treat hereafter, should cease, as needlesse
and superfluous: so that it should be in vaine to speake
of them. For, what neede should there be of Doctōrs,
Preceptōrs, Magistrates, and Superiours, or other
publique, or domesticall policie, if the minde, and life
of man, were so ruled, and of it selfe gouerned, by the
vniō, and perfection of loue, and charitie: This say-
ing of Aristotle being most true, that where amitie
abideth, there needeth no iustice: because that the of-
fice of iustice, is no other, but to render to eache one,
that whiche belongeth vnto him, which we see amitie
executeth of it selfe sufficiently.

But it is most certeine, that all confusion procé-
deth of our owne imperfection, because that in stead
of vniōing of our selues vnto God, (as it is saide) and
also reporting of our manner of living, wherevnto
we be called, to the common profite: we will neither
know,

know, obey, nor loue any other, but our owne selues, putting our confidence and trust in our selues: that is to say: in our owne wisdom, strength, force, and vertue. Wherehence, all contempt of the Common weale, and disorder in humane societie, springeth: euerie one going about to raiſh, or take for himselfe, that which belongeth to God alone, and the Commonaltie of men. Wherefore, it hath bene moste necessarie, to reſſe, and conſeine mans furie, and arrogancie by lawes, preceptes, instructions, disciplines, doctors, magistrates, ſwordes, penalties, and puniſhmentes, and to induce vocations in diuers ſortes, and manners, verie needefull for the neceſſitie and infirmitie of man, and therefore ordeined vnto him, as an exercise meete to raine him to order, and diuine gouernement.

Wherein we haue greatly to conſider of the ſingular bountie of God toward vs: who, although that of himſelf, (if his bleſſed wil had ben ſuch,) he had ben able by him ſelf, his Angels, or other wiſe to haue gouerned, and ruled all things: for all that, hath vouchſafed that notwithstanding, ſo much to honour man, as by him, as his owne inſtrument, to do his worke: meaning thus, by mutual office, induſtrie, & meanes diſtributed to eache one, according to his pleaſure, to reteine vs in the bonde of amitie, leaſt the eye ſhould ſay to the handes, or the head to the ſeete, and ſo the other: I haue no neede of you. For elſe, if eache one had bene ſufficient for himſelfe, and had known to haue had no neede of other, the pride, and arrogancie of man is ſuche, that we ſhould haue ſene no other things but enuie, diſdaine, and arrogancie reigne, and conſequently al diſſipation, and diſorder of nature, in worldey things. And thus much breſſly touching the generall vocation,

The goodnes
of God ſeene
in the ſeate of
vocation.

The second Booke

CHAPTER. II.

Diuision of the particular vocation into a calling, whiche consisteth in the priuate office, or else in the Publique charge: and first of that which consisteth in a priuate office, as the Oeconomical vocation, and Domestical wedlock,



S for eache mans particular vocation, ye must briezely vnderstande, that euerie vocation consisteth either in a priuate office, that is exercised by priuate persons: or else in publique offices, exercised by publique persons:

the priuate consisteth partly in y^e Deconomical charge: that is to say, domestically: as in the rule, and gouernment of wife, children, house, and familie: partly in an other office and manner of liuing in generall, of priuate persons, and no whit at all publique: as in the exercise of Mechanical artes, and occupations, as hereafter shalbe saide. The Publique office, consisteth partly in the well ruling of the interior, partly of the exterior: to wit, of the Ecclesiasticall estate, to rule the interior, and conscience of men: and in the Politique estate, instituted for the exterior, and corporal peace, and tranquillitie: the Politique estate exercised partly with armes, and partly without armes. Of all the whiche vocations we must speake summarily, and by order. For hauing heard the first parte in order, that is to say, what the vocation we meane to speake of, is, order will, that we after ward knowe what the same is, and wherein it consisteth, according to the varietie, and multiplicitie of the same: desiring not to be thought troublesome therein, if at the first entrie, we stay somewhat in writing of thinges, which be in verie deepe both common, and easie: but yet for all that profitable and necessarie, for con-
tinu.

Order neces-
sarie to treat
an argument.

finuance of the argument we haue enterprised to treat of. Because that to proue any argument, or matter whatsoeuer, by methode and good order, it becometh to beginne with the easier, and most familiar things.

We will then beginne with the Deconomicall vocation, as that whiche is the mother, and nurse of all other, and wherehence aswell Magistrates, Generall, & administrators of the Publique, as Churchmen, Doctours, and teachers of good manners, and sciences, and all other whatsoeuer, yea, all assemblies, and societies of men, do proceede. For, whereof be Towns, Cities, Countries, Provinces, Realmes, & Empires compounded, but of households, and private families, by successe of time assembled together? Thus shall the vocation of marriage (in deede general, and common to the other, if we looke to the onely coniunction made by the same, but yet for all that by vs placed in the rule, and number of the particular, as being a domesticall manner of liuing, which may be particularly, and by it selfe, in any one without the other) be the first of all other in order, as so instituted euen from the first creation of the worlde. Whiche (as Aristotle sayeth) is the chiefest societie, and companie of all: so made, not so much by the reason and counsell of man (as other be,) as by the commaundement of a naturall appetite, and instigation to ingender his like, common to all creatures: and which companie once taken away, of necessitie all other must decay, & consequently the whole worlde become barren, and desolate. Wherof it followeth that they which haue ben of this opiniõ, (as among other, Symonides was) that y same societie is a captiuitie, a shipwrecke, & necessarie euill, from the which, if we coulde abstaine, we should be happie, be greatly to be blamed: euen as they be also, which haue for gaine, &

l.

lucre

The Oeconomicall vocation is the mother of all other.

The state of marriage.

The societie of marriage. Aristotle.

Symonides.

The second Booke

Antigonus.
Demetrius.

lure sake, take vpon them to counsell, and perswade men to the same, as a good thing : as Antigonus did his sonne Demetrius, rehearsing these verses vnto him.

*Will we, will we, needes must we wine,
Against nature, the way to thrine.*

Aptly encountering these verses of Euripides :

*Will we, will we, we must obey,
Against nature, the thrining way.*

Vocations
comprehen-
ded vnder the
Oeconomicall vocati-
on.
The husbands
and wiues du-
tie.

Under this Deconomical, & domestical calling, be comprised, the vocations of husbands, and wiues, fathers, mothers, childzen, maisters, & seruantes The office of all whiche consisteth principally, to wit : the husbands and wiues, in a mutuall & reciproke loue and amitie, and the common care of householde affaires, howbeit according to the difference of nature: the which because it is found more indued with strength and vertue of bodie and witte in man, then in the woman, it is reasonable that vnto the man also, as the more excellent, and for the commoditie of the societie of them both, the superiour authoritie should apperteine, and remaine recognised of the wife, by an obeyant amitie.

The fathers
and mothers
office.
Plato.

As touching fathers, and Mothers, their office lieth principally in the good education, and institution of their childzen. For, euen as (sayth Plato) vnto them that plante in the earth, the difficultie consisteth not in planting, but in the well husbanding of the plante hauing once taken roote, and life in the earthe, and beginning to take nouriture and growth : So likewise is it of the institution of childzen : whiche is so muche recommended, that the auncientes them selues (as Plato, Lycurgus, and other,) would not that the same should al to-
ge-

Plato.
Lycurgus.

gether be vnder the puissance of their fathers, but vnder the publique power, and authoritie: because the Publique hath therein more interest then the fathers. Therefore fathers be particularly taught, to bring vpp their children in learning, correction, and obedience: the mothers to be carefull of their nouriture, and interteinement, giuing all example of sobrietie, chastitie, and modestie in manners, & behauiour: and diligence in that, which concerneth their meanie and houlholde. Children also must be aduised on their behalfe, to reuerence, and obey their Fathers and Mothers: no one thing being, whiche after the Doet we owe vnto God, is more to be recommended to man: Plato saying to this purpose, that there is no image, or remembraunce of **G D** in earth, so much to be reuerenced, as our Father, Mother, and Graundfathers. As for Maisters, and seruantes belonging also to the domestical vocation, they be likewise admonished: to wit, Maisters, to call to minde that there is a Lorde, and Maister aboue all, with whome there is no accepti- on of persons: and therefore must courteously vse, and intreate their seruantes, as those whiche be the toles, and liuing instruments of houlhold, and by the whiche they must gouerne, and rule all other thinges, and the seruantes by themselves.

The Fathers office.

The Mothers office.

Childrens dutie.

Plato.

The Maisters office.

Seneca doeth iustly therefore reprove the olde Pro- uerbe, whiche sayeth, As many enemies, as ser- uantes: For they be no enemies (sayeth he,) vn- lesse it be vnto them that make them suche, by see- king to be serued more by feare, then by loue. Ser- uantes also must be aduertised to obey their Maisters in all fidelitie, and simplicitie of heart. Whi- che shall suffice for this time, for the institution of the Deconomical vocation, most seruiceable to the Politique. Because that the Deconomical science,

An olde Pro- uerbe repro- ued by Seneca. The seruants dutie.

L.ij.

that

The second Booke

The vertue of
Marcus Cato
his ciuil and
domesticall
rule, preferred
before Aristi-
des.

That is to say: the Arte of well ruling of a household, is one of the principall parts of the politique science, whiche consisteth in the abilitie of well ruling, and governing of a great multitude of men, and suche as we see in a Citie. For, a Citie is no other thing, but an assemblie of many households, and houses together. And therefore, it is not without verie great apparance, if the ciuil, and domesticall vertue of the Roman Marcus Cato, hath bene by some preferred before the same of Aristides y Grecian, both great personages in the seate of Publique administration. Because that Marcus Cato was knowen to be no lesse good husband, then wise governour of the Publique: whereas Aristides hath in this point ben found faultie, because he had not the foresight to leaue vnto his daughters, onely wherewith to marrie them, but left his posteritie in extreame pouertie & need: rendering iustice by that meane somewhat odious, and the lesse to be esteemed, as if it impouerished men, ruined families, and were more beneficiall to all other, then to them that minister, and haue the same. But this is no place of further discourse on this matter: let vs then proceede to the other vocations following.

CHAPTER. III.

Of an other priuat vocation beside the Oeconomical, and of the diuision thereof, into diuers kindes.

Plato his opinion touching vocations.



As touching other vocations which be priuate & not publique, Plato, as we haue heretofore said, hath espied mens necessitie to be such, as that it hath ben the cause of their assemblie y they might continually succour, & helpe

helpe each other by reciproke aid: and therfore saith, that nature hath produced men in varietie, & diuersitie of wits, & inclinations, conuenient for humane societie: the one to commaunde, the other to obey: some for husbandrie: some also for merchandize and traffike: some for artes and sciences: and so of other. Making a distinction of mens wittes, according to metalles, and accommodatting eche mans maner of liuing, vnto them, according to the proprietie of the inclination therunto most conuenable: to the end that he that shoulde be founde participant of golde, might serue, and be accommodated, and applied to the most excellent estate, and manner of liuing: and he that shoulde be founde participant of yron, might be placed in some inferiour & meaner office, hard, & painful, and so consequently of other. But we passing beyond the reach & knowledge of nature, say, that this necessitie, and want proceedeth of mans imperfection, and vice, for punishment of y^e which vice, he is inioyned to liue in trauell and sweat of his bodie, eche one according to the grace, gift, and manner of liuing imparted him, to the Common reliefe, and profit, not by fortune, but by the certeine pleasure of God, whiche we call vocation

A distinction of mennes wittes according to metalles.

The indigence of man proceedeth of his owne vice.

And of this imperfection, and imbecillitie of men, be the Particular and Priuate vocations (we haue nowe treated of) issued: parte of whiche, apperteine to the nouriture, decking, and health of mans bodie, parte to his abode, and recreation or pleasure. Those which beelongs to mans nouriture be they, which consist in husbandrie and tilthe of the ground, traffike and sale of the fruits thereof, and therewithall in the bringing vp of beastes created for his foode: husbandmen and merchantes being thereunto ordeined and appointed in sundrie manners. As also for his apparell and interteinement, there be sundrie vocations,

Diuision of priuate vocations.

The second Booke

Pointes to be
recommended
in priuate voc-
ations.

and occupations: yea, almost as many, as there be members in him, beginning from the head to the foot. For his health there be Physicians, Surgians, Barbers, and other like, instituted. For his habitation, or dwelling place, all Architectes, and other whiche serue for vtensiles, mouables, and houtholde stuffe: For his recreation, Chaunters, Musicians, and other, ordeined to giue honest pleasure, and recreation vnto man: Not comprehending a great many more, whiche be for the commodite and ease of man, impossible al to be written. To al which aboue reher- sed, eche one in his degree, ought in generall, and chiesly to be recommended, to witte: To them that be dedicated to labour, and tilth of the ground, atten- dance, diligence, and trauell: To merchantes, and handicraftes men, good delight, truth, and loyaltie: To them which be for health, and cure of men, lear- ning, experience, and fidelitie: And to the last, whi- che be for recreation, a readie and pleasaunt grace, without fantasticalnesse.

CHAPTER. II II.

¶ Of the Politique vocation, whiche consisteth in Publique office: of the diuision thereof into spirituall, and secular: and firste of the spiritu- all or ecclesiasticall, and also of the same, whi- che belongeth to Maisters and Rulers.



The Publique vocation ensueth now, whiche we call so, because it consisteth in the conduction, administration, and gouernement of the Publique in generall: and is as the head of a mans bodie in respecte of other members of y^e same, which is ordeined partly for the interiour or secret gouern- ment of man, and partly for y^e exterior or apparant:

The

The one called Spirituall, and the other Secular. The spiritual
 The Spirituall vocation, whiche we call Ecclesiastical, is that, which is instituted for the gouernement
 and inwarde peace of conscience, and reformation
 of the minde, whiche is the cheefe and principall part
 of man: this beeing most certeine, that Plato saith, Plato.
 that all good, and euill, proceedeth and commeth of
 the soule in the bodie. The Secular, whiche we call The secular
 Politique, respecteth corporall & temporall things, vocation.
 which appertaine to the policie, rule, & gouernment of
 this present life among men. That whiche me thin-
 keth the Emperour Valentinian giueth sufficiently The Empe-
 to vnderstand, speaking of the promotion of S. Am- our Valenti-
 brose (being befoze a secular Judge) vnto the Bishop nian.
 sea of Milen. We giue thanks vnto GOD, for that Saint Am-
 (saide he) that it hath pleased him to giue the gouern- brose B. of Mi-
 ment, and charge of soules vnto him, into whose len,
 handes it had befoze vouchsafed to committe the go-
 uernment of bodie. We wil then speak first of y^e Ec-
 clesiastical vocation, and then come to the Politique.

The Ecclesiasticall vocation, is Minister of the The Ecclesi-
 word of God, guide of all wisdom, enseigne of ver- sticall voca-
 tue, purgation of vice: and without the whiche the on
 knowledge of man is ignorance, his light darkened,
 his life eternall death. To begin then to speake firste
 therof, the same consisteth in Doctours, and Pastours
 of the Church: The Doctours be appointed for the Doctours.
 interpretation of scriptures, & the Pastours for Eccle- Pastours.
 siastical discipline, for y^e administration of Sacramen-
 tes, and exhortatiō to the word of God. Under which
 name of Pastours, be comprised Bishops, Priestes,
 and other like, hauing the cure of Churches. As for
 Archdeacons, Deacons, Subdeacons, Lectours,
 Chaunters, Acolites, & other, their constitutiō is infe-
 rior, destined & appointed to y^e Ecclesiastical seruice. Al-
 which Bishops, Pastours, & other superiours haue thus
 ben ap-
 ben ap-

The second Booke

The order of Ecclesiasticall vocation, not appointed to rule and command.

The ecclesiasticall vocation ought not to be intangled with the politique.

Aristotle.

The Church hath her iurisdiction seuerall from the politique magistrates.

The ecclesiasticall office.

The dutie of them which be taught.

The vocation of Magistrates.

Socrates.

Preceptors ought to be reuerenced as Fathers.

Alexander.

appointed by the degrees, not to vse the dominion, or power reserved to the Politique estate of Magistrates, whereof we will speake streight, but for the conservation of Ecclesiasticall discipline, and aboue all thinges it behoueth to take diligent heede, least those two vocations be confounded, or intermedled the one with the other. For Aristotle himselfe saith, expressely in his Politiques, that the order of people instituted for the religion, is to be reiected, or put out of the number of Magistrates, as from them, vnto whome power and authoritie, to ordeine, iudge, & command, is reserved. And yet for all that, the Church hath her proper iurisdiction for the discipline, and policie of manners, and spirituall thinges, though altogether distinct, and other then that of Magistrates, but howbeit verie available for the succour and aide of the same: whereof here is no place to speake further. And al persons called to this vocation, be admonished to instruct the people well, & to liue vertuously without reprehension. As they also, that be instituted by them, be taught to beare honour vnto their Pastors, as vnto them that watch for their flocke.

The vocation of Preceptors, Maisters, and those whiche teach sciences, and manners, commeth in good time to be spokē of here, because it is ioyned with the Ecclesiasticall, and discharged by the selfe meane, either of the tending to the institution, instruction, and interiour reformation of the mind: Socrates speaking whereof, saide: that he that would institute, or conforme many to the Publique gouernement, was to be preferred before them whiche gouerned the Common weale them selues: Preceptors being no lesse to be honoured, and respected, then our owne fathers: because that of the one (saide Alexander the great, speaking of his Scholemaister Aristotle,) we receiue life, and of the other, well liuing.

CHAP.

CHAPTER. V.

Of the Publique vocation, and of the diuision thereof: and first of the Royall vocation and dignitie.

I resteth to speak of the Politique vocation ordeined for them, vpon whome the Ecclesiasticall power can doe no good, by doctrine and exhortation: to the end that by the Magistrats sword, they may at the least wise, be retained & withholden from euill doing, as the wilde beast is let and restrained by the collar and mousel. This vocation is no lesse necessarie and profitable, then the very elements by the which we breathe and liue. For beside that, that by this vocation we be mainteined and conserued in life as well as by those elements, religion, peace, amitie, and the common societie of men, is thereby the more conserued among men. And without Magistrates, it should not be possible that men could indure together without prompt and souden dissipation and disorder. Wherefore, euery man is admonished to yeald him selfe obedient vnto the superiour powers, which be ordeined by God: the Magistrates them selues being called Gods. Plato sayth after Horace, to this purpose, that the Princes and gouernours of men, be as if they were rauished, and surprized with diuine furie. not vnderstanding the one halfe of that they doe, as if they were sometime transpozted, and beside them selues: and that therefore they ought iustly to be called diuine men, as being inspired and guided by diuine motions. For euen as (saith he, in an other place) sheepe, oren, and kine, be not gouerned by their like, but by a more excellent nature, to witte, man: so mans nature of it selfe is too feeble and weake, to gouerne it selfe, vnlesse it be assisted and guided, by the

Obedien^{ce}
due to Authoritie.

Plato.
Horace.

The second Booke

Wherefore
diuers ancient
men, feined to
haue confes-
sion with the
Gods.
Moses.
Dauid.
The royall
dignitie.

Mars.
Timotheus.
Pindarus.
Iupiter.
Themis.

Traians say-
ing full of ius-
tice.

Homere.

diuine nature. And therefore is it that Lycurgus, Nu-
ma Pompilius, Sertorius, and diuers other, feigned to
haue conference with the Gods : that which a good
Prince ought to doe, not feignedly or by dissimulati-
on, but by true religion, and certaintie of faith, and
hope, in the conduction of God : as Moses, Dauid,
and other like did.

The royall dignitie comprehending summarily
in it selfe, the authoritie and power of all Magistrats
at once, is the same which is also consecrated with
greater and holier ceremonies, as that which appo-
acheth nearest to the diuinitie, and vnto the which, it
is the more earnestly and in particular signified to
do iustice : for there is nothing so seemely and decent
in a Prince, or yet that maketh his life so celestially &
diuine, as to doe and exercise iustice : as contrarily,
there is nothing that rendereth the same so beastly
and brutish, as iniustice : bicause that Mars, who sig-
nifies force, is a tyrant (as Timotheus saith) but law
and iustice (as Pindarus saith) is Queene of the vni-
uersall world. And Iupiter (as Poets feigne) hath the
Goddesse Themis, that is to say, Right and Justice set
by his side : which signifieth, that a Prince ought to
doe nothing, but that which is holy, righteous, & iust.
And therefore the Emperour Traiane, proceeding to
the creation of one of his Liutenants generall, put-
ting a sword into his hande, sayde right wisely vnto
him : Use this sword in iust causes : and when I do
iniustice, draw it against my selfe. Likewise the wise
Poet Homere sayth not, that Princes & Kings haue
receiued of Iupiter the keeping and custodie of engins
and artillerie, ne yet strong shippes, to ruine and o-
uerthrowe towne : but holy lawes, and Justice :
and therfore calleth he not that king, the disciple and
familiar friend of Iupiter, which is most bloudie, most
violent, or greatest conquerour : but rather him, that
is

is the most vpzright and iust Prince. King Agesilaus Agesilaus
 sayth, that men ought to mete the difference of a
 woꝛthie and vnwoꝛthie king, by the measure of iu-
 stice, as well as by the measure royall. And in my o-
 pinion, Charles the fift king of France of that name, A moſte iuſt
 among other, did one act right woꝛthie of the meting acte done by
 by this great measure, and isto be remembꝛed in this Charles the
 place: he had vniuſtly and without deſert, diſcharged fift of France,
 and depꝛiued ſundꝛie perſons of their charges and of-
 fices, the which he hauing ſoone after eſpied, he pro-
 nounced his owne ſentence againſt him ſelfe, in ma-
 ner following: We of our pure and noble office roy-
 all, vnto whome it apperteineth to coꝛrect, as well
 our owne doings as others, as oft as we ſee that iu-
 ſtice hath bene thereby wounded and peruerſed, eſpe-
 cially in grieuing & oppꝛeſſing of the innocent: haue
 declared the depꝛiation by vs made, and that which
 hath inſued, only to haue proceeded of our eſpeciall oꝛ
 absolute power, and not of right, reaſon, oꝛ iuſtice.
 And vndoubtedly, the true and firme glorie of a king,
 is to ſubmit his highneſſe and maieltie vnto iuſtice: The true roy-
 and he can not doe a higher, moꝛe royall, and diuine all glorie.
 thing, ſurpaſſing common vertues, then to confoꝛme
 him ſelfe as much as in him lyeth, to God, in the ad-
 miniſtration of the ſame: conſidering that the execu-
 tion of iuſtice, without compariſon, is far moꝛe roy-
 all, then to make warre: bycauſe that the making of
 warre, is an enterpꝛiſe no leſſe common to the good
 Prince, then to the tyꝛant, and ſo is not the doing of
 iuſtice. And yet foꝛ all this, I would not but that a
 good Prince oꝛ King, as is ſayde of the Goddeſſe Pal-
 las, ſhould be both Polemike and Politike, that is to
 ſay, hauing properties requiſite to gouerne as well
 in peace as warre: Pꝛouided alwayes, that the ſame
 be made and guided to the cōmoditie of his ſubiectes:
 following therein the propertie of a good Pilote and Wiſe counſell

P.i.j.

Ship.

The second Booke

Shipmaister, who hath a continuall regard to the life and securitie of them that be in his vessell : or else of the good shepheard, who hath nothing in more singular recommendation, then the defence and safe keeping of his flocke.

A wife saying
of the Empe-
rour Adrian.

Difference
betweene a
good Prince
and a Tyrant.

Antigonus.

A kingdome
is a noble
service.
Agamemnon.
Euripides.

The Emperour Adrian reaped great commendation for a sentence worthe of a good Prince, spoken to this effect at his first entrie into his Empire : to wit, that he ruled and governed his Common weale in such sort, as every man should see, and knowe that the same should be to the common profite, and not to his owne priuate. No one thing being, wherein the good Prince may better be discovered from a tyrant, then by an administration like vnto the same of a good steward, I meane, redounding to the profite and comoditie of them y^e be governed by him, & not to his owne particular, as the tyrant doth, following the example of a maister toward his seruant. Wherefore, this admonition of Antigonus (a king in Asia) seemeth vnto me both worthy of prayse and memorie, when that to repressse the insolencie of his sonne toward his subiects, he saide vnto him : Dost thou not knowe my sonne, that our kingdome is no other thing, but a noble service ? Confirming that which king Agamemnon had before sayde of him selfe, in the tragedie of Euripides, who in his Aulide, nameth him selfe Iphegenia.

*With th'apparence of greatnes, though we passe our days,
Yet serue we the people for the most part always.*

Sophocles.

To the which purpose the Shepherdes also in a tragedie of Sophocles, speaking of their flockes, say thus :

We serue them though we be maisters.

Open

Men in olde time gaue thre titles to Kings, to wit: of King, Judge, and Priest: King, to rule and command, as the father ouer his childe, to their commoditie and profite that be vnder him: As he hath bene called Judge, because it is he who ought to dealde right and iustice to euery one: there being no greater blisse for mankinde to hope or looke for, (as Plato saith) then when the soueraigne authoritie vni-
ted and coupled with wisedome and iustice, shall re-
counter and meete in one selfe person: And Priest, be-
cause of the care he ought to haue of religion, that the
same may aboue all things, be wel & purely conserued
in his realme: as we see the same to haue bene the
first and chiefe thing, that was had in recommendati-
on with the Kinges of Israel, and for the which,
Kinges in times past, haue obtained the title of most
Christian, as the most excellent and royall title they
could haue taken. And in deede, there is nothing that
so much conserueth and maketh kingdomes to pros-
per, as religion: as in like case, there is nothing that
breedeth so much mischief and miserie, as the con-
tempt and neglecting of the same: as we may see, and
well learne by an infinite of examples of our time.
And it is not to be beleued, that God hath rayed this
mightie and cruell nation of Turkes against vs
Christians, for any other cause, but for the little res-
pect of religion that hath bene, and yet is in vs.
Therefore ought Kinges diligently to call to minde
the thre titles aboue rehearsed, for the effect of which
they haue giuen their othes, at their admission and
entrie: In memorie whereof, and because they should
haue no occasion to forget the same, there hath of all
antiquitie a scepter bene giuen vnto them, hauing
vpon the upper end thereof, in signification of the
same, a hand stretched out,

Three Royall
titles.

King

Judge.

Plato.

Priest.

The title of
most Christi-
an King.

Religion ma-
keth realmes
to prosper: &
the contempt
thereof breed-
eth their
ruine.

A Scepter gi-
uen vnto
Kinges in re-
membrance
of their oth.

The second Booke

CHAPTER VI.

Of the vocation of Iustice.



The vocation of Iustice, very commodious & requisite for the societie of men, consisteth in many most necessarie degrees, provided that the number of the be not excessive: It being most certaine which Plato saith: that there is no greater signe and coniecture of a corrupted Common weale, then when there is a great number of Iudges & Physicians in the same: bycause that thereby it appeareth, the manners of men to be sore depraved, and their liues very vntemperate and dissolute. For certainly these be two points: the lawes and Magistrates, by the which the administration of a citie, realme, or Common weale, receiueth as much or more hurt then good, when they be not cut off, and maintained in a more necessarie, then superfluous number. Ecprepes Ephore the Lacedæmonian was much commended, bycause he cutte a sunder with an axe, the two strings which Phrynis the Musician had added to the harpe, more then the seuen ordinarie: as if this wise man would a farre off haue pzenented the sc. perfluitie of vices, lest the same should proceede to the corruption of life. Howe much more were he to be esteemed, who in a Cōmon weale perished thzough the excessive number of Magistrats, lawes, and ordinaunces, should be the authour of the cutting off, and reducing of y number and vnbridled multitude, to a moderate and necessarie number? Further, they that be of this vocation, ought especially to be well awakened with this sentence: Take heed to that ye goe about to doe: for it is not mans iudgement that ye exercise, but Gods. Certainly it behoueth, that euery minister of Iustice, be in the exercise

Plato.

Lawes and
magistrates
ought to be
cut off, and
maintained in
sufficient
number only.
Ecprepes E-
phore.

Cythara.

Warning to
Iudges and
Lawyers.

ercise of his vocation, voyde of fauour, acception of persons, auarice, hatred, and vengeance, hauing no other thing befoze his eyes, but y simple veritie, & iust iudgement, which of it selfe representeth a manifest pietie and equitie, alwayes ready to deale vp rightly, as often as occasion shall be pzedented. And especially to take heede, least the lawes and ordinaunces be made cobwebs, where nothing but flies be caught : and that iustice be not so delayed, as that the parties trauell and expences surmount the cause, more procelse arising of a sentence or decree then befoze : as it hath oft happened, and many good houses thereby vtterly vndone. Theretofore Cato, surnamed Censorius, Cato Censorius, vppon a time as they determined in the Senate to cause the court and auditozie of Rome, to be richly adorned, and some would haue had galleries built to keepe suters vnder couert: impugning the same (said) I am of opinion, that the entries of all courtes and auditories should be paved with galthrops, to keepe men as farre off as may be, and that they should approach the same no more, then if it were a dangerous rocke : Meaning thereby, that it was not the part of a good Judge, to allure and nourish men in proceses or sutes, but rather by all meanes, to dissuade and discourage them. Under the Judges be many other ministers of iustice, as Aduocates, Attornies, and other, which be bound to the lawe of veritie : although that Panetius, a man much renoumed among the Stoiks, and followed by Cicero, was wont to say, that it belongeth to Judges to followe the veritie, but that it sufficeth for Aduocates and Proctours or Attornies, to haue the colour of likelihoode of truth.

Lawes may
not serue for
cobwebbes.
Iustice must
not be delay-
ed.

Cato Censorius.

All ministers
of iustice
bound to the
law of veritie.
Panetius.
Cicero.

Thus may you see, how that the authoritie of the sword, is giuen vnto the chiefe Magistrates and estates of the Politique vocation, for the punishment of offences, and tuition and defence of subiectes : and

Power giuen
to Magis-
trates.

to

The second Booke

The difference
betweene
a good king
and a tyrant.

Obedience
due vnto the
superiours.

A graine say-
ing of Corne-
lius Tacitus.

Aristotle.

A king ought
not to be of-
fended to
heare his faults
Alexander.
Loyse.

to that end, power to make warres, and beare armes
against all seditious persons, disturbers of the com-
mon rest and tranquillitie, to make lawes and ordi-
nances, and beside that, power and authoritie to im-
pose, raise, and leuie taxes and impostes, for mainte-
nance of Publique charges, and not otherwise: A
good King being therein knowne from a tyrant, when
he imposeth nothing on his people, vntlesse the same
be for the vtilitie of the Common weale. Whereof it
followeth, that inferiours for their part, owe due obe-
dience vnto their superiours, as ministers and execu-
ters of Gods authoritie, and that not only for feare of
authoritie, as of necessitie: but also for conscience
sake. This obedience is so much recommended by ho-
ly scripture, as that to backbite, or say euill of our su-
periours, is streightly prohibited: yea, although they
were wicked, as we be taught by sundrie examples.
Men (saith Cornelius Tacitus) haue to honour things
past, and to obey the present. And as they ought to de-
sire to haue good Princes, so ought they, what so euer
they be, to indure and support them. Euen as (saith
Aristotle) wisdom is the vertue of all other meetest
for him that commandeth: euen so the good opinion,
estimation, and reuerence of subiectes, and inferiours
toward their superiours, is that which is most necessa-
rie and requisite for them. A Prince ought also to
vnderstande, that it is a thing worthe of a King (as
Alexander the great sayde) to suffer him selfe to be
blamed, and to heare euill for well doing: King Loys
12. of famous memorie, saying to this purpose, that
a king ought to take pleasure in hearing nowe and
then Enterludes and Comedies, playde with li-
bertie, (as he did often times:) bycause, sayde he, that
thereby he may perceiue and learne many thinges
done in his realme, which otherwise he should not
knowe.

Cere

Certainly, superiozitie, and inferiozitie, commandement, and obedience. be thinges produced, and ingendred at once, and naturally lincked, knit, and ioyned together, for the commoditie, and profite of all men, and whereof all thinges be participant, and conserued: yea, euen the verie elementes, and which is moze, alone in himselfe: Because that superiozitie, and commaundement, lieth in the soule and reason: and inferiozitie, and obedience, in the body and senses. So that if the inferiour order be confounded with y^e superioz, of necessitie soudeine disorder, & ruine must needes ensue: and that incouenience needes happen, whiche is spoken of in the fable of the Serpent, whose taile came one day to quarell with his head, saying: that she would goe her tozne for, molte, and not alwayes lagge behinde: which when her heade had graunted her, shee founde her selfe soze troubled, not knowing howe, noz whiche way shee ought to goe: and so was the cause that her heade being constrained against nature to follow that part whiche had neither sight, noz hearing to guide herselfe, was all to tozne. Such is the vertue of these two pointes well vnited, and ordeined, as contrarily the harme is gret by y^e confusion of them. Wherefore, Phocion hauing ledde the Atheniens to the warres, and seeing sundrie resorting to him, whiche intruded, and intermedled themselues with his office, & charge of Capiteine, exclaimed saying: O Hercules, what a confusion is this, where there be so many Capteins, and so few souldiours? Demades, after the deceasse of Alexander the great, aptly compared his licentious, and disobedient armie, vnto Clyclops Polyphemus, after his eye was out: As likewise may be saide of euerie Citie, assemblie, or societie of men, when these two pointes of authozitie, and obedience, be not cozspondent and vnited.

Superioritie and inferioritie thinges both necessarie and naturall.

A fable of a Serpent.

Phocion, of many Capteines & fewe souldiers.

Demades of Alexanders armie after he was dead. Clyclops Polyphemus the Giant

The second Booke

Superioritie
and inferiori-
tie, be the
firme bandes
of all vocati-
ons.

The first lawe
of Nature.

Authoritie
and obeisance
must be main-
teined within
their limites.
Solon.

The king-
dom of Perse.
The Athenien
Republique.

The happie
common
weale of Sparr

Xenophon.

And that this is true, behold for example all vocations, wherof we haue spoken, and ye shal not find that there is any thing seruing so much to the vnion, and interteinment of y^e same, as this reciproke superio-ritie, and inferioritie, authoritie, and reuerence, be it betweene the husbände, and the wife, the father, and the sonne, the maister and the seruau^t: and specially betweene the superiour and the inferiour. Because it correspondeth to the firste, and soueraigne lawe of Nature, that he who of himselfe is lesse then suffici-ent to gouerne, rule, and defende himselfe, shoulde submitte himselfe vnto him, that hath moze abi-litie to doe the same. To this purpose Solon being as- ked whiche was the best ordeined, and moste happie Common weale: the same (saide he) that best obey-eth the Magistrates: Provided alwayes, that the ob- edience of subiectes be not seruite, nor yet the au- thozitie of superiours ouer much affeblished. For aswell the one, as the other breed troubles, mutati- ons, and chaunge in Common weales: witnesse (a- mong other) the kingdome of Persia, extinguished, and decayed by holding the people in ouer greate ser- uitude: and the Athenien Republique spoyled, and destroyed by the excessive libertie and licence of the people. The happie Common weale (saith Plato) is the same, in the whiche the Prince is obeyed of all men, and he himselfe obeyeth the lawes. Sparr a- mong all other Comon weales, hath bene worthe of great honour, and praise, as that wherin the best sci- ence that men can learne, was taught: to witte, to obey, and to commaunde: and whither therefore, the Philosopher Xenophon, being familiar with Agesilaus, perswaded him to sende his children, to be brought vp and instructed.

CHAPTER. VII.

Of their vocation, which deale with the Finances or
princes treasure.

Under



Vnder this Politique vocation wee speake of, there is an other particular, whiche beareth no small woeke, especially in this realme: That is, the calling of them that be chosen, and appointed both Finances, of the which some be called to handle and receiue, other to ordeine, and other to heare the accomptes of the handling and administration of the same: All the which offices concerning the maniment of Finances, (that is to say of the Princes reuenuē, and therefore) were instituted as Plutarch rehearseth, in the life of Valerius Publicola,) to the ende that the soueraigne, and principall Magistrates shoulde not be diuerted by so light a matter, from the tending of greater and weightier affairs. And also (if they were wicked, & lewdly bent) that they should not haue the meane to execute their wicked determinations, hauing in their handes, and disposition, both the handling of the principall affaires, and the money also. Also least they should peraduenture in the end be forced to vse the counsell that Alcibiades gaue to Pericles, when they told him that Pericles was troubled about the rendering of his accomptes: what (said he) were it not better that he troubled himselfe not to render any at all: D: else be constrained by despaire to do as Laches, who toke the Isle of Lesbos, and being called in iustice to render accompt of his charge, which consisted in the two maniments, drew out his sword, and shue himselfe openly before the world. To all those aboue said, fidelitie, & loialtie ought cheefly to be recommended, & to them so much the more, because y this treasure more the any other, (as Aristides said speaking of meddling with y Finance of Athens, where of he had ben Tresurer) is willingly subiect to theft, & euill demeanour. Wherefore Plato said, that in y seat of election, & approbation of Tresurers, there needed

The first institution of these that deale with Finances. Plutarcho.

Alcibiades. Pericles.

Laches.

Aristides. Princes treasures subiect to theft. Plato.

The second Booke

no lesse circumspection, and diligence, then in the choyce, and approbation of a head, or generall of an armie. Because that the Sinewes of warre (that is to say) the principall force is deposed, and put into their handes.

CHAPTER. VIII.

¶ Of the warrelike vocation.



The warlike vocation (that is to say) of men of warre, comprised also vnder the Politique vocation, and yet differing from that we haue hitherto spoken of, in that it is exercised by armes, and the other without armes,) is not, as it is shewed in many places, reprobued, but allowed, and commended: provided there be no iniurie, molestation, or oppression done to any one by them that be called to this vocation of armes: but that they content themselves with their pay and wages: so that, being called by the King, Prince, or Magistral, hauing authoritie to doe the same, to goe on warrefare, to mainteine subiectes in peace, and repulse iniurie, outrage, and sedition, we may not thinke that the simple obedience to such vocation, be other but greatly to be esteemed, and necessarie, what soeuer may happen thereof, be it that we kill, or be killed: This being most certaine, that it is a good, & commendable act, to sleie an enimie disturber of the peace, weale, and publique rest: be it either in open warre, or else by laying in waite, surprize, or ambushe: God himselfe willing Iesus Naue to provide himselfe of spialles & vse ambushes.

Iesus Naue.

A man of warr
ought not to
aske or in-

And, although it so fell out, that the warres were euill, vniustly, and for trifling cause enterprised: yet for all that, he that is called to that vocation, ought not

not to inquire the reason thereof, ne yet, vnder that pretext, to refuse the obedience due vnto his Prince, vnlesse the cause were notoriously knownen to be vniust, and vnrasonable: as to mainteine, or sette vpp a false religion, or other wise. For, the naturall and due order to conserue peace among men, requirith that the authoritie, aduice, & enterprize of warre, should apperteine to kinges, and Princes, and not to particular persons. The Prince also vndoubtedly ought consideredly, by good aduice, and not throughe ambition, glozie, and greedines, reuenge, or other passion of minde, entring into the highe path of kinges, (as the Oratour Cineas saide to Pyrrhus) named in, The authoritie and aduice of warre be longeth, to the Prince. satiable desire to reigne, and without great occasion, Cineas. to come vnto this extream meane and remedie of Pyrrhus. warre. To be short, men of warre ought to be suche, What kinde of men soldiers ought to be. as Plato in fewe wordes aduertiseth them: to wit: like vnto good watching dogges, whiche be curst and dangerous vnto such, as come from without to doe Plato. hurt: and courteous, gentle, and tractable to them whiche be within: and not, as the Greeke prouerbe saith:

Lyons at home, and Foxes abroad.

And I would to God, that they of our time had this lesson well in mind, and would shew themselves such, that men might not iustly bpraid them, as Themistocles Themistocles did some of his time: That they were like vnto Casserons, because (saith he) that ye haue a knife in deede, but ye haue no heart.

CHAPTER. IX.

Of the comparison of vocations one with an other: and first of the Contemplatiue, with the Actiue,

P. iij.

The

The second Booke



The authour
meaneth not
to speake but
of humane
vocation.

The contem-
platiue vocati-
on resteth in
the noblest
parte of man.

I haue seene what the vocation parti-
cular and generall, is, that is to say,
the vocation contemplatiue, & actiue,
and the actiue vocation as well priuate
as Publique, with all their kindes, and
differences: without omission (as we thinke) of
ought that may belong to the politique, ciuil, and
humane declaration. For, as touching the highest se-
crete, and especiall vocation of God, and chēfly, that
which ought not to be drawn to example, as of many
called to diuers actions, whiche be not to be brought
in consequence, here is no place meete to speake of
them. Now to make the excellencie, & vtilitie of all
vocations, aboue rehearsed y more cleare, & euidēt,
we must next come to the comparison of ech of them,
as well of the contemplatiue with the actiue, as of e-
uerie of the actiues also together one with an other:
The case standing so, that as well of the one parte as
of the other, there be verie great, and apparant rea-
sons, & also that oftentimes suche comparisons come
in question. We will then beginne by the compari-
son of the contemplatiue vocation, with the actiue
calling: and speaking first of the contemplatiue, it
is without al doubt, that the same lieth in the noblest
and most excellent parte of man, which is the minde:
whereby also, as by the noblest instrument of all o-
ther, the highest, and greatest actions, yea, the nea-
rest appoaching vnto God, be exercised. For there is
nothing wherein a man may appoche so nighe, and
which is more to conforme himself wholly vnto him,
then by this contemplatiue, and speculatiue vocati-
on: because that the action of this contemplation, is
no other thing, but a familiar conuersation with
God, accompanied with the fruition, and continuall
inioying of a pure, and firme delight in all tranqui-
litie,

litie, contentation, and accomplishment of al felicitie. And because that sapience is, of all other, the chiefe vertue, as that which resteth in the knowledge of diuine thinges, so muche also is this contemplatiue vocation, (which consisteth in this vertue,) more excellent then the actiue, which resteth onely in prudence, and other inferiour, and baser vertues.

Contemplatiue on consisteth chiefly in the vertue of wisdom.

Furthermore, the highest vertue, and action of man, is that whiche procureth him the lesse neede of other aide, and meane, and in the whiche, the point of felicitie consisteth; whiche is seene in the contemplatiue vocation, the whiche hauing, as it were, no neede of worldly thinges, is contented, and satisfied in it selfe: whereas the actiue vocation standeth but in humane actions, exercised by the lesser, and inferiour parte of man, mortall, and transitorie, no wayes sufficient of it selfe, but hauing neede of al things created: being therewithal in continuall care, toyle, and desire to attaine the point, and butte of felicitie, (neuerthelesse vnperfect,) proposed in euerie action. Wherof insueth that the actiue vocation, is as much different from the vocation contemplatiue, as there is difference betweene the vnderstanding, and the body, betweene heauen, and earth, betweene the superiour who commaundeth, and the inferiour who serueth, & obeyeth, and betweene that, whiche is immortal, and that whiche is mortall, and perishable. And there is nothing so seemely, and worthe of man, as the contemplation, and trying out of the truth, guide & light of mans life, which other wise should be but a confusion, and darknesse, yea, an eternal death. Nowbeit, comming now to the actiue vocation, if we doe well, diligently, and thoroughly consider that which is to be considered of, that is: what is moste decent, naturall, and meete for the weale, profite and continuance of humane societie, we shall not finde any

The greatest vertue is that which causeth a man to haue leaste neede of other helpe.

The excellencie of the contemplatiue life.

Of the actiue vocation.

The second Booke

any thing so conuenient as the actiue life: all actions being reported to the benefite of the commonaltie of men, neither more no: lesse, then the actions of euerie member of mans bodie be referred to the conseruation, and interteinment of the same. And as it is said, that the principall praise, and excellencie of all vertue lyeth in the action, so the principall blisse, profite, and commoditie of this humane life, lieth in this vocation. For to what ende should man be compounded of a bodie, and members to the same, aswell as of reason, & understanding, but to serue his owne turne, and to vse his action, & consequently to do that which belongeth to the conseruation of the vniuersall bodie of man, by meanes of sundrie, and diuers actions, according to the varietie, and diuersitie of euerie mans particular vocation?

Certainly, euen as there is nothing so great to nature (as we haue said,) as this common, and reciprocal exterior action of euerie one, redounding to the maintenance of a bonde, and vniuersall coniunction of all men: So is there nothing so monstrous, and against nature, as the abandoning of this commonaltie, by neglecting the action: I meane the apparant action (as I haue saide,) knowing right well, that in the contemplatiue vocation, there is also an action but interior, (whereof I haue spoken) which is not communicated to an other bodie: and there is nothing more lame, no: vnperfect, then contemplation aboue, and sequestred from the same. For prooue hereof, looke, for examples sake, vpon a citie, or other assemblie of men alone, as perfect in sciences, knowledge, and speculation, as you would wishe: and one other also aparte by it selfe, no lesse accomplished in prudence, other vertues, and humane actions: and you shall finde by experience, within a shorte space, whether of these two vocations, and manners of li-
uing,

The excellencie of vertue resteth in vocation. Man is compounded of understanding and bo: to contemplate, and doc.

The abandoning, and leauing of the action is monstrous and against nature.

Examples of two Cities.

thing, shalbe be best, and mosse conuenable for man-
kinde: without doubt ye shall see the citie, or assem-
blie giuen to speculation faile, and the other flourish,
growe, & increase. For what could the state of mans
life be, what the generation, what the nouriture,
what the education, and institution of children, what
the order, and gouernement of townes, howe should
artes, and sciences be exercised, and to be shorfe, what
should the society of man be, without the action, that
is to say, when men be wholly giuen to contemplati-
on: And doing neither more nor lesse then is written,
among other things, of the Philosopher Anaxagoras,
who by the contemplation, & raiishment of the loue
of celestiaall thinges, fell in suche disdain, and con-
tempt of earthly thinges, that he forsooke his house,
lefte his landes lye barren, and therewithall fell
in suche rechelesnesse of himselfe, that neglecting
his owne life, and nourishment, he was in daunger
of death, had he not bene succoured, and relieved by
Pericles, vnto whome praying him instantly that he
would desire yet to liue, he sayde, they that haue to do
with light, O Pericles, let them powze oyle to main-
teine the same: thus leauing the whole care of his
life in Pericles handes.

Anaxagoras ra-
uished by the
contemplati-
on of celestia-
l thinges, had
suffered him-
selfe to perish,
had not Peri-
cles succou-
red him.
Pericles.

If we will yet procede further, and looke not on-
ly on men, but also on brute beasts, we shall likewise
see those whiche liue by themselves alone, to be more
hurtfull, and damageable, then beneficiall: as on
the contrarie side, those that be tame, and accompani-
able (that is to say, liuing in flockes, as sheepe, bees,
doves, and other like,) to be altogether commodious,
and profitable for the vse of man. That whiche
Homere doeth sufficiently witnesse, saying for re-
proffe, and iniurie to a certeine person:

Beastes that
liue alone, be
dangerous
and hurtfull.
Tame beastes
be profitable.

Against them
which abando-
ning the com-
mon manner
of liuing see-
the companie
of men.

*Wretched must we call him, and eke without lawe,
Who from mens companie, himselfe doth withdrawe.*

D.

As

The second Booke

The Active
vocation is the
nurse of
mans life.
He that seue-
reth himselfe
from men is
either more
or lesse then
man.

The fruite of
contemplati-
on is nothing
vnlesse it be
communica-
ted to some o-
ther bodie.

The true
point of felici-
tie.

A verie apt
comparison
between both
vocations.

As if he would say, him to be a rebell, and diso-
bedient to the lawe of nature, and to doe against the
dutie of an honest man, who forsaketh the common
trade, and manner of living, and abandoneth (as much
as in him lieth) the state of mans life, of the whiche,
the active vocation is nurse, and conseruatric: Aris-
totle saying of him that severeth himselfe, and fleeth
the companie of men, that he is either more then a
man, sufficient alone to himselfe without neede of
any other: or happily lesse then a man of his sociall
nature: who is not onely bozne for himselfe, no more
then all that whiche the earth produceth, but for the
vsage of men, one for another by mutuell office, and
reciprooke duetie or indeuour: that which Nature
teacheth vs sufficiently, though it so were, that there
were no other thing to learne vs the same. And
what better testimonie can a man giue of the plea-
sure he receiueth of his contemplation, then to com-
municate the same to some other bodie? And, even as
by the contemplation of Gods woꝝkes, he knoweth,
and seeth his infinite, and admirable bountie toward
mankinde: so, to doe in like manner, by actions, and
woꝝkes of iustice, and charitie toward men. The true
point of felicitie, being no other thing (as Philoso-
phers define) but an action, and operation by vertue:
which certainly be the greatest reasons, and conside-
rations, that may be brought either of the one parte,
or other. But men cannot, (you will say) take from y
contemplatiue life, but that it is the cheef, as the most
approching vnto God. It is true: But also you shal
not be able to denie, but that without the action, the
same is lame, and vnprofitable to mankind: and that
therefoze the active vocation alone, is not more pro-
fitable, and beneficiall vnto him, then the contem-
platiue alone without the action. But therevnto
might be replied, that the action ruled by prudence
onely,

onely, and other inferiour vertues, not reaching to the degree of sapience (which is the knowledge of diuine, and humane thinges, and of that which is iust, and vniust) cannot be also other, but mancke, & vnperfect without contemplation: yea, a verie blinde confusion, and trouble of all thinges, that men liue in the darke ignorance of God, and of that which is iust, and reasonable: those being the principall guides, and lightes of all necessarie actions, to mainteine humane societie in his perfection.

So that in the ende we shall of necessitie be constrained to confesse that aswell the one, as the other vocation by it selfe, and seuered, is mancke, vnperfect, and of no auaille to the commonaltie of men: the action alone, and by it selfe seruing the same nothing at all without the guide of contemplation, ne yet contemplation alone, vnlesse the action insue: it being no lesse requisite for mans neede, and necessitie, that eache one exercise here in earth his particular vocation openly, and to the commoditie of all men, then to knowe, and contemplate that which is aboue. And euen as the loue of veritie desireth, and coueteth contemplation: so vndoubtedly, the bonde, and vnion of humane societie, seeketh and requireth also the woꝝke and action.

Either vocati-
on is vnper-
fect, alone, and
seuered.

That whiche the mosse holie, and mosse perfecte lawe of God teacheth vs sufficiently, made no lesse for the actiue, then for the contemplatiue vocation, but instructing man equally in them bothe, & yet for all that, beginning first by that whiche apperteineth to contemplation, and then descending to that which concerneth the action, sheweth vs sufficiently, that it is vnto the vocation contemplatiue, that the first place apperteineth: although that Cicero in his treatise of offices, would haue maintained the contrarie.

The lawe of
God, instruc-
teth man in
both vocati-
ons ioyned to
gether.

The contem-
platiue vocati-
on is preferred
before the ac-
tiue, contrarie
to Cicero his
opinion.

The second Booke

CHAPTER X.

The cōparison of actiue vocations one with another:
& first of the publique vocation, with the priuate.



Nowe to come to the comparison of actiue vocations, one with another, and to beginne with the Publique, and the Priuate, it seemeth at the first entrie, that there is no proportion at all betwene the one, and the other, nor therefore any apparence why to enter into the comparison of them. For, what proportion is there of a house to a towne, citie, prouince, or Realme? Or what comparison may be made of the art, and science of ruling of a familie, and the arte, and science of gouerning a great number, and infinite together, no more then to exercises Mechanicall, in respect of exercising of liberall artes, sciences, and morall, and Publique doctrines? Certainly to enter into the comparison of those two vocations, seemeth that it is to doe neither more nor lesse, then who so would make comparison of the head to the sexe, of riuers to the sea, or else of the State, health, and disposition of the whole bodie, to the State, health, and disposition of one member alone.

The publique calling is the band of other priuate vocations.

The Publique vocation being a sure band, & accord of sundrie thinges, otherwise, and without the same, dissioynted, and discozding together, and consequently exposed to many daungers, and of small durance. So that it behoueth that the one command, and the other is expressely inioyned to obey. And as much distance as is betwene commanding, and obeying, so much difference seemeth to be betwene the one vocation, and the other: whiche sheweth well, that the Publique vocation, is the same of all other actiues, vnto the which, without difficultie, the first place is due.

But

But yet for all that, (to come to the Private vocation) the comparison of these two vocations, is not without controuersie, ne yet so easie that a man may well daime thereof at the first sight. For the Publique vocation must needs confesse, that without the Private vocation, it can doe nothing at all. Because it is most certaine, that the Private calling is the Mother, and spring of all vocations: and of the whiche all be ingendered, as well Magistrates, Gouvernours, and Administratours of the Publique (as we haue before saide) as Priests, Preceptors, Teachers, and Doctoures, and other whatsoever: yea, all companies, and assemblies of men, as Townes, Cities, Provinces, Realmes, and Empires: So that the Private calling, and failling, of necessitie all other cease also. Further, most true it is that the Politique art that is to say, the arte of well ruling and governing of a Common weale, dependeth principally on the Oeconomicall that is to say, on the science of well governing of a householde and familie: Because that it is impossible that he should governe sundrie families, that is not first skilled in the well ordering and governing of one alone: And it cannot be otherwise, but that he that is vnable to the one, must be also vnable to the other: And which is more, it is requisite that euerie gouernement and Publique administration resemble, and take his paterne of the Oeconomicall.

The private vocation.

The private vocation mother of all other.

The politique art dependeth of the Oeconomicall.

For, where the Kinge, or other soueraigne Magistrate shall gouerne more to the respecte, and profite of them he ruleth, then of his owne, then shall the same be no other but the gouernement of a good Father of a householde, towarde his children: or else contrarily, if he gouerne with more regarde of his owne particular, then of them whom he commaundeth, then shall the same also be no other, but the gouernement

The Oeconomicall calling serueth for a paterne to the publike.

The second Booke

governement of a maister, toward his servant. So that the domesticall governement to say vprightly, is nothing, but an example, and paterne of the Publique, whether we haue regard to commanding or obeying whiche is the principall and cheefe lincke, and bande of Publique governement. For in the one and other you shall find one selfe fashion of commaunding, as wel in a king, as in a father of householde, and in a Tyrant, as in a maister: as also one selfe fashion of obeying, that is to say, in children, and them that be well ruled, and governed, in seruantes, and them that be tyrannized: The obedience of the one being filiall, and louing: and of the other, seruile, and forced.

The vniuersal health is the soundnesse of euery member. The Publique health, is the wealth of manie.

And to say that the Publique administration is the health, and vniuersal disposition of all the bodie, in respect of the health, and disposition of one member alone, represented by the domesticall governement: what is the health, and disposition vniuersal, but the soundnesse, and disposition of enerie particular member? No more then Publique richesse, is any other thing, but the wealth, and richesse of sundrie particular persons. So will we alwayes come to this point, that the Publique can not be ought without the Priuate vocation, It bootech not, meaning to diminish the dignitie of Priuate vocation of so much, to say, that the same is inioyned to obey, because that commaundement belongeth to the Publique vocation: For put case it were so, it is a lesse matter, or lesse appertaining to the governement, and the administration of a Common weale, to knowe howe to obey well, then to know how to commaund well: Certainely the vertue of obeying well, is no whit inferiour to the same of commaunding well, if it be not greater: For hardly shall he commaund well, who hath not firste learned to obey well: And there shall more Common weales be founde decayed, and destroye.

To knowe howe to obey is no lesse then to know to commaund

destroyed by want of obedience, then by want of com-
maundement. Besides that this vocation consisteth
as much in the exercise of vertues, sciences, and mo-
rall doctrines, as the Publique: but true it is, that it
consisteth not in y^e exercise of the Politique, no more
then the politique in the exercise of the oeconomicall.
And the Private hath also therewithall, more then
the Publique, the exercise of artes, and Mecha-
nicall sciences, wherein the nouriture, cloathing,
harbouring, and lodging of man consisteth. And beside
that, the care of his health, and disposition, of his plea-
sures, and pastimes, with infinit other commodities,
no lesse necessarie for mankinde, then one of the ele-
mentes, without the whiche mans life cannot dure.
And yet for all that, we may not say, but that the pub-
lique vocation, hath this point, and aduantage of
the private: that it serueth to mainteine the greatest
and most perfect societie, and companie of all, and
whiche comprehendeth vnder it selfe, all other soci-
eties, and commonalties together. Further, that the
scope, and drift of the Publique vocation, (whiche is
blisse, and felicitie,) comprehendeth in it selfe all the
endes wherunto eche Private vocation tendeth sepa-
ratly & by it selfe. All their drifts ending, and resting
in this scope of vocation publique, whiche Philoso-
phers say to be an action, and operation by vertue,
wherunto all Private vocations tend, neither more
nor lesse, then all springes, and Riues doe to the sea.

The private
vocation sur-
passeth the
publique in
the exercise of
Artes and Me-
chanicall sci-
ences.

The excellen-
cie of the pub-
lique vocation
in respect of
the private.

The scope of
Publique voca-
tion, compre-
hendeth in it
the drift and
end of all o-
ther vocations

And, albeit that the finall ende of eche one in par-
ticular be all one, and like vnto that of a Citie, or
Common weale: yet for all that, the same of a Re-
publique is so muche the more to be esteemed, as the
blisse and felicitie thereof is the more common to
many: Of all felicities the same being the most per-
fecte, and nearest appoaching to the diuine vertue,
whiche is most common, and dispersed among many.

The moste
common felici-
tie, is the
moste diuine
and perfect.

This

The second Booke

This Publique vocation hauing besides that, altogether conformance to the reason of Architecture, in respect of other actiue vocations, because that it hath authoritie, and eye ouer them all, ordeining to eche one of them what it ought to doe: neither more nor lesse, then the Architectures, or Maister workmen ouer all the workmen which be needefull for the raising and construction of a building.

The publike vocation was before the priuate.

The publike vocation was before the priuate.

The publike vocation was before the priuate.

The publike vocation was before the priuate.

The publike vocation was before the priuate.

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The publike vocation was before the priuate.

The publike vocation was before the priuate.

The publike vocation was before the priuate.

Furthermore, to say that the Priuate vocation is the chiefe, & which may stande without the Publique, and not the Publique without the Priuate: is cleane contrarie, if a man consider more exactly thereof. This being most certeine that the thing, whiche is whole entier, and perfect, is naturally before the partes thereof. As for example, the Architect meaning to builde a house, hath sooner conceiued in his imagination, the whole building that he will make, then euerie parte thereof: So will we say of a Painter, of that he will paint, and of euerie other workman going about to vtter his conceite, he beginneth by one part, & endeth by an other, all still for all that remaining vnperfect, vntill the entier perfection, consummation, and total accomplishment of the worke, before wholly conceiued: and the totall being once destroyed, of necessitie all the partes thereof muste come to nothing. And the partes may not be esteemed ought, I meane, in vertue, efficacie, & power, in respect of the whole, vnlesse the same totall be accomplished in his entier, no more then the foote, or hande of a mans bodie without the coniunction of the whole bodie: So is it of seuered houses, and families, not ioyned, and incorporated to the entier, and perfect bodie of a Towne, Citie, or Common weale.

Partes be nothing without the whole.

CHAPTER. XI.

Of the comparison of Priuate vocations together.

Thus



Thus much touching the first comparison of active vocations, that is to say, of the Publique with the Private, by the which we haue begunne. It followeth now to enter into the comparison of Private vocations together: and afterwarde, to come also to the comparison of Publique vocations one with an other. As for the Private calling, which is to say, the domesticall, & Deconomical, with the Mechanicall trade of merchandize, and other, exercised by Private, and not Publique persons, we haue already touched the most parte of that which may belong to the conference of them, in the likening we right now made of the Publique vocation, with the Private. Wherefore, we wil not stay any longer about the same, hauing sufficiently giuen to vnderstand (as we suppose) that although that the Private calling, which is not domesticall, be very necessarie, and peraduenture as much as the domesticall, the same being no lesse requisite to nourish, intertaine, and conserue, then to ingender: that yet for all that, the domesticall is to be preferred before the other. For euen as some partes of men, no whit inferior for his necessitie, be for all that hid, and lesse esteemed then the other: And as yron for vsage is esteemed no lesse needefull then golde, but yet for the value, the golde more accounted of then yron: so is it of the domesticall vocation, the which though it be not in respect of the necessitie, more to be esteemed then the other Private: yet for all that, for the respect of dignitie and ornament, it is more to be praised, for sundrie reasons we haue here before deduced, which to auoyde prolixitie, and troublesome rehearsall, we will not repeat.

The Domesticall ought to be preferred before other.

CHAPTER. XII.

Of the comparison of Publique vocations together:

And

And

The second Booke

And first of the conference of the Ecclesiasticall, with the Politique: & of the Politique caling without armes, to the same that is exercised with armes.



Wherefore comming to the conference of Publique callings together, which consist in the Ecclesiasticall and Politique calling: it seemeth also, that in conferring here before the contemplative &

The ecclesiasticall calling preferred before the politique.

active vocation, we have treated that which apperteineth to the dignitie and excellencie of the one and the other: and by the selfe reasons that we have placed y^e contemplative in the first ranke, we wil adudge the same also to the Ecclesiasticall vocation. For though we respect y^e Ecclesiasticall as an active, undoubtedly there is no action so excellent, as that which instructeth and informeth the interio^r, which is the principall part of man, where hence all the good or evil of y^e exterior proceedeth. Or else if we account therof as participant of the contemplative (as it becometh of necessitie, that al active vocations be so: as we have before said,) in y^e case, it is also most certein, that there is no vocation whereunto contemplation is more proper & necessary, ne yet which is more composed of the same also: & therfore, to the which the first place & degree of all other actives, doth better appertaine. There resteth then only the last comparison of politique vocations, which consist in offices, & estates exercised, some by armes, and other some without armes: the one for warre, and the other for peace. Of the which also to speake our opinion summarily, beginning first with the vocation exercised by armes: without al doubt, the vertue militarie hath alwayes bene esteemed more excellent and royall then any other, as that whereby men have purchased more reputation and glorie, more ample dominion and obeyfance, then by any other else. As it may easily be proved

Comparison of the Politique vocations exercised by armes with the same without armes.

The vocation exercised by armes, is royal and excellent.

ued

ned by the example and good testimonie of the mightiest Empires, Realmes, Monarchies, and Common weales, enlarged & growen to their high renoume & glorie, onely by exploytes of armes: wherevnto all lawes, ordinances, Magistrates, and affaires of state and iustice, submit them selues: all artes and sciences also: yea, all things, at the only brute of warres & armes, retire them selues, be whist, and keepe silence. To be short, by armes peace is purchased and maintained, where from, as from a spring, all wealth, all blisse and felicitie do proceede. So that it is not without cause, if the warlike calling hath in all ages bene esteemed worthe & meriting great honour & praise.

Howbeit, this Politique vocation without armes hath alwayes bene the same, and good cause why that hath ben iudged the chiefe, as the most profitable and necessarie, and by the which greater things haue ben atchieued, then by that which hath bene exercised by armes. For prooue whereof, we neede but to come to the nearest and most particular comparison of certein of the greatest and most excellent personages Politique and Militarie that haue ben, and thereby we shall moze perfectly vnderstand, whether of y two vocations is preferred, and moze renoumed then the other. Among other, it is writen of two notable personages in the Athenien Common weale, which were very famous, the one professing armes, and the other Politique gouernment, to wit: Themistocles and Solon: the first renoumed aboue all other Atheniens for exploits and seates of armes, & the other for good lawes, ordinances, & other institution of the Common weale: the one vndoubtedly extolled, and approued to be very valiant, by the famous & so much spoken of victory he got in the Isle of Salamine, against the great king Xerxes: and the other no lesse renoumed by the establishing of the Senate of Arcopagites, so beneficiall

The politike vocation exercised without armes, thought better then the other.

Comparison betweene Themistocles and Solon.

The Isle Salamine.
Xerxes.
Arcopagites.

P.ij.

to the

The second Booke

Themistocles

Comparison
betwene Pau-
sanias, Lyfan-
der, and Lycur-
gus.

Comparison
betweene
Marcus Scav-
rus, and Caius
Marius.

Comparison
betwene
Quintus Ca-
tulus & Pom-
peius.

Catiline his
coniuration
suppressed
without
armes.

to the Publique: and the one of the which, did once stoutly succour the Atheniens by force of armes, but the other by good lawes, and wise and well established counsell, hath not onely in his life time, but also many dayes sithence profited them. Themistocles can not shewe wherein he hath ayded Solon, and Solon may proue he ayded Themistocles, with a good and wise counsell, and a Senate he instituted in his Common weale: by the aduice whereof, the warre was enterprised and conducted. As much may be said of Pausanias, and Lyfander also greatly renoumed, and by whose warlike vertue, the Lacædemonian Empire was greatly enlarged, the which for all that, may not in any case be compared, or appoche any thing nere vnto the lawes, discipline, and institution of y^e Republique, made by Lycurgus. And if they will alledge for them selues their force, valiantnesse, good and wise conduction, it will be tolde them that they had nothing but that which Lycurgus had left, and put into their handes. And, not to be tedious, as much may we say of euery other Common weale, well and wisely instituted. It is therefore that Cicero (speaking to this purpose) doth no lesse in his time prayse the eloquence and learning of Marcus Scaurus, then the armes and forces of Caius Marius: nor yet Quintus Catulus his Politique skill and experience, lesse then Pompeius the great his prowesse and valiaunt actes, saying: that armes serued to small purpose abroad, without good counsell at home. Yea, he cometh thus farre forth, that he produceth the dangerous coniuration of Catiline, suppressed and extinguished by him selfe being Consul, without armes, or other meane and ayde, but only good counsell and diligence. Wherefore he was afterward had in such reputation with Pompeie, (hauing wonne so many and so great victories) that he said vnto him openly, that the glory of his

of his victozies had serued him to small purpose, if Rome, wherein he might haue triumphed, had not bene conserued by the wisdom of Cicero.

And sith we must needes come to our particular examples of this realme : the court of Parleament hath it in any respect, giuen place to the glozy of armes : the reputation therof hauing ben such throught out all Europe and Christendome, that the greatest Lordes, Earles, Dukes, and Princes thereof, haue voluntarily come to submit themselues, their controversies, and armes vnto the iustice of the same : yea, (to auoyde prouocitie) Popes and Emperours : as we haue read of Frederick the second of that name, being fallen at debate and deadly contention with Pope Innocent the fourth, bicause he had depriued him of his Empire in the Counsell of Lyons. Suche reuerence hath ben borne to this sacred and honourable iustice, neyther more nor lesse, then in times past vnto the Oracle of God : yea such, as that of late, in the yeare of our saluation 402. certeine Spanish knightes brought thither a treatie made and passed betwene the Kinges of Castile and Portugal, concerning the state of their realmes, to cause the same to be there openly proclaimed : which was done, and they carried with them the act of the publication, thinking not to haue had sufficient assurance of their pactions and covenants, for the tranquillitie of their countries, vnlesse this most famous and renowned iustice, did authorize and approue the same. And in good sooth, there is neyther vertue, or glozy of armes, to be conferred to this religion of iustice, the which causeth weapons to fall out of mens fittes, without stroake striking. True it is, that the vertue militarie requireth a valiant heart, strength, and constancie : but if we dee well consider of Politique affaires, & their accidents, we shall finde that they require no lesse vertue at all :

Comparison
betweene the
Court of Par-
leament and
the glorie of
Armes.

Frederick the
seconde.

Innocent the
fourth.

402

A treaty made
betweene the
Kings of Cas-
tile and Por-
tugal broght
to the Court
of Parleamēt.

P. iij.

And,

The second Booke

The politike
vocation re-
quireth no
lesse vertue
then the mili-
tarie.

Two maners
of fighting a-
mong men.

And to speake plainly, that it is by counsell at home, that all warres haue bene enterprised, & for the most part executed. Furthermoze, to what purpose be warres enterprised? Is it not to haue peace? Peace then, as the end of warre, is moze to be praysed then warre is: euen as health, which is the end of Physicke, is without comparison, moze to be esteemed then Physicke it selfe. To the Politique vocation then, exercised without armes to obtaine peace, the first degree is due. And truely, considering that there be among men, two manners of contesting and debating, of that which falleth in question and controuersie: the one by reason, and the other by force: it is certeine, that the one manner is humane and honest, and the other brutishe and dishonest, whereunto men ought neuer to come, but when they haue first assayed all other possible meanes, by counsell and reason.

CHAPTER. XIII.

That all vocations be so commodious and necessarie, for the entertainment of life and humane societie, that which so euer we looke on, or consider of, the same seemeth still the most necessarie.



¶ We hauing spoken of all vocations, and manners of liuing, and then conferred the one with the other, making comparison of euery of them, there is no man (as I thinke) who seeth not clearely, how necessarie and profitable they be, for the coniunction and vniou of humane societie: yea, so necessarie, that one can not stande or continue without the other. And which is moze, such is the vertue and efficacie of eyther of them, that pondering each of the seuerally, one after an other, it seemeth the same still, vpon the which we cast our eye, to be the principal, & moze necessarie then y other. As for example, looking vpon

Upon the contemplative vocation, what thinke ye, I pray you, of all other actions wandering here & there, in the ignorance of diuine thinges, and of that which is iust and reasonable, but that they be as blinde Cyclops Polyphemus? Also on the other side, consider of the active vocation only, what would ye esteeme of all contemplation and speculation, without the action, other then as of a body without soule and life? And comming particularly to the actiues, if ye happen to weigh the Ecclesiasticall by it selfe, what would ye iudge, that all actions could serue the interior of the man, motiue of y^e exterior, being neither wel instructed nor yet reformed? Then passing to the Politique, what may ye thinke of all other seuered and disordered, without the vnion, accord, order, or gouernment of the Publique? Likewise, proceeding to the warlike, what contemplation, doctrine, preaching, policie, science, iustice, household, familie, merchandize, occupation, Physick, Cheirurgerie, Musicke, or other priuate vocation so euer is it, which retireth not, and giueth place at the onely terrour of armes, and which standeth not in neede of them, to be maintayned in peace, safetie, and defence against the enimie, and hostilitie? Then comming to priuate callings, & first to the domesticall, what vocation may we name, that may want the same, considering that all take their beginning and originall thereof. And finally, descending to priuate, which be not domesticall, what vocation hauing taken essence, may liue, and dure in this world without the same? And thus still considering of each of them a part, and by them selues, ye shal not fayle to finde the same to be such, as all other in comparison thereof, shall seme nothing vnto you. So admirable, artificial, diuine, and pleasaunt a thing it is, to marke this bond of humane societie, by means of those vocations, most necessarie and mete to pnts and mem.

Cyclops Polyphemus.

The second Booke

members of the same : and yet for all that, very rarely
ly or not at all considered of by most men.

CHAPTER. XIIII.

That there is not one man who is not called to some
vocation, and hath not sufficient matter in the
same, to keepe him selfe occupied in the exercise
of vertue.



If the which treating hitherto, I shall
not thinke to haue wrought a small
feate, if I haue attained vnto the point
whereat I haue a long time leueled, &
sought to come vnto, which is, that eue-
ry man may know, that there is not he, who is with-
out a vocation, and who is not called to some one.
Then that there is no calling, wherein is not suffici-
ent adoe, for a man honestly to imploy him selfe in the
exercise of vertue: nothing being worse, then to thinke
the contrarie. As many doe, bycause they be not pla-
ced in state, dignitie, office, or else some other occupa-
tion, or Publique and apparent charge : which cau-
seth them to say, that they be not called to any thing
in this world, and that they haue nothing to doe : or
else, if it so happen, that any of them thinke and know
wel, that it can not otherwise be, but that he is called
to some charge, yet is he for all that yked, and discō-
tented with the same, as of smal value in respect of o-
ther moze excellent or apparent, which he setteth be-
foze his eyes : whereof proceedeth great negligence, &
discontentment to each one in his manner of liuing,
being thus induced into suche an opinion which is
meere false, and most necessarie to be cut off.

Euerie man
ought to be
persuaded that

For first it is necessarie that euery man persuade
him selfe, & be assured that it is not possible that he be
otherwise in this worlde, then called to some vocati-
on,

on, and such as sufficeth to holde him honestly occupi-
 ed, (wherein I meane not in any case to comprise
 suche manners of living as be vicious, and reproued,
 as to be a Cosiner, Balwde, Thiefe, Usurer, Juggler,
 and suche like,) it beeing so, that euerie person is by
 necessitie in some Publique, or priuate charge, and
 that it can not otherwise come to passe, but that at
 the leaste, the one must be either a Father, Mother,
 Sonne, or Daughter, Maister or seruauant, superio^r,
 or subiect: all manners of living being vniuersally,
 and in generall comprised therein. And there is no
 one constituted in any of them, whiche hath not the
 meane duely to busie, and exercise himselfe in vertue
 (as we haue saide,) at the leaste, if he will acquite
 himselfe well. And so^r p^roofe hereof, is it to haue no-
 thing on hande, to be in marriage, to haue the charge,
 and gouernement of wife, child^ren, and familie? The
 Sonne, or daughter be they bound to no charge, being
 called to obedience, temperance, chastitie, and good
 manners? The seruant or subiect, shall they say, that
 they haue cause to be idle, diligence, fidelitie, seruice,
 and obedience beeing commaunded them? And may
 Magistrates, and superiours say they haue no great
 charge? To be shor^te, is there any one liuing, un-
 lesse he be either wholly impotent of witte, or of bo-
 die, especially, if he purpose to be a commodious and
 beneficial member to ^{the} Comonaltie of men, that can
 say that he wanteth occasion & meane, to employ him-
 selfe, in doing of some good thing auaylable to ^{the} same,
 in what estate, fashon, and manner of living so euer
 he may be, be it in the publique, or Priuate life? For
 (as Aristotle hath in his Ethickes,) there is no lesse
 meane to doe well in the Priuate life, then in the
 Publique. It fello^weth then, (for conclusion,) that
 there is not one whiche is not called to some vocati-

he is called to
 some vocation
 and sufficien-
 cie to excers-
 ise himselfe
 in vertue.

The vicious
 kinde of li-
 uing is not
 comprised vn-
 der the name
 of vocation.

Marriage.

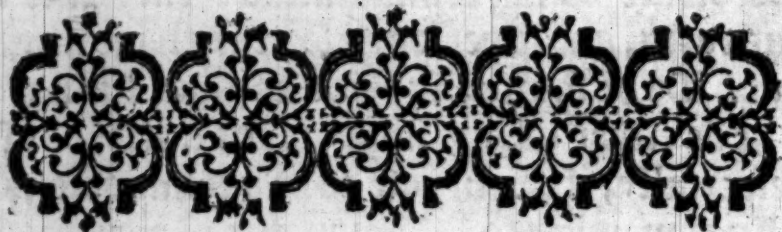
Sonne, or
 Daughter.
 Seruant, or
 subiect.

The second Booke, &c.

There is no
lesse meane to
doe well in
the priuate
then in the
Publique vo-
cation.

He is accursed
that knoweth
not himselfe
to be called to
some good
and profitable
vocation.

on, and whiche hath not meanes ynough honestly to
employ himselfe in the same, to the common profite.
And without all doubt, iustly ought he to be repu-
ted accursed, & ingendered against nature, who (scr-
uing but as a burden, & vnprofitable charge here on
earth, should say that he knoweth, or feeleth not him-
selfe called to any one thing, and would not employ
himselfe in this life about some honest, and profitable
office. It resteth then, onely to haue alwayes before
our eyes, this societie of men, whiche we so often
times repete and to purpose ech man in his vocation
constantly to obey the same. Of the which constancie
to be obserued by such, as (being therevnto or-
derly called) doe vertuously practise their
vocation, it is now both time,
and place to beginne to
speake.



THE

THE THIRD BOOKE

62

of Politique discourses: treating
of the constancie, and perseuerance a man
*ought to haue, being duely and orderly en-
tered and called to offices.*

CHAPTER. I.

¶ That inconstancie, especially in the feate of voca-
tion, is common and naturall vnto men: And that
therein he surpasseth all creatures: of the cause of
this inconstancie: and the opinion of diuerse per-
sons vppon the same.



It is said, that there be three thin-
ges chæfly necessarie for y^e perfect
accomplishment of mans inten-
tion, ioyned with the worke, and
action which ensueth thereof: to
wit, The way and meane (as the
first in order, and befoze all other
required and necessarie) how to be

Three things
requisite for
the accom-
plishment &
perfection of
any thing.

able to atteine vnto his intention, and his action
also: The seconde, the knowledge of the thing where-
vnto man seekes to come: The third and last, the con-
stancie, and perseuerance that ech man ought to haue
after he hath compassed the same. We haue hitherto
spoken of the two first, declaring (as the chæse, and
principall pointe by vs propounded) which is y^e way
to enter, and orderly to come vnto offices, and vocati-
ons, afterward the meane to vnderstande and knowe
them, that he may the better gouerne, and mainteine
himselſe in the same. Now resteth the thirde & last,
without the which all that hath hitherto bene by vs
said of the other two, shoulde be to small purpose.
For what canne knowing of a thing, be the same
neuer so great and excellent, or yet the obtaining
thereof

The thirde Booke

Constancie, as
boue all other
things neces-
sarie in mans
actions.

thereof profite, if a man streight wayes will leaue,
and rashely forsake the same againe : So shoulde it
assuredly be a thing of small effect, and lesse auaille,
to haue vnderstode by vs what the vocation of man
is, and the meane to obtaine the same, vnlesse a man
would, after he is placed, constantly behaue himselfe,
and resist impechement, lettes, or occasions to the
contrarie.

The mistaking
of the condi-
tion of a mans
owne life is a
naturall thing

And so muche the more necessarie is this latter
parte for ech one, as it is an assured thing, that there
is no disease more frequent, and common to man,
then easily to discontent himselfe, and mislike of his
owne condition, and gladly to delight in that which
apperteineth to an other: Shewing him selfe therein
farre more ingrate, and worse of condition, and na-
ture, then all other creatures. For as the Ecclesi-
asticke saith, we see the Sunne rise, and fall in his
place, by his course, and accustomed mouing: flou-
des runne to the sea, and yet the sea not ouerflowe,
but still keeping it selfe within his bondes and limi-
tes: and then the floudes take their course, and re-
turning to their first springes, after ward to reflo-
we againe into the sea: The mouing of the Sunne,
Starres, and Planetes, and to be short, all creature
keeping their order, and conteining themselves with-
in their limites of nature, and in that whiche God
hath ordeined vnto them. But man alone contrarily,
always to be inconstant, & looking an other way, not
content with the condition of the life he is established
in, wherof proceedeth all curse and affliction of mind
yea, and whiche is more, great ingratitude towards
him, who placeth and appointeth each one in the vo-
cation he is in. And yet is it so, that if it were per-
mitted man to change his calling, & condition of life
with any other, we should vndoubtedly see, y he would
find euen as much annoyance & discontentment therein,
if he

Man exceedeth
all other crea-
tures in in-
constancie.

A man is ne-
uer the better
for changing
his calling.

he found not more, as in the former that he had forsaken, and in the ende desire to returne thereunto againe. As it befell Vultei^{us} Mena, of whome Horace write th in his Epistles, concluding that euerie man ought to holde himselfe to the condition of life, he is called vnto. Whiche is also represented vnto vs by the fable of the Asse, whiche complained of his estate, and condition, desiring now to be a horse, now a dogge, and still finding worse then before. Whiche hath caused some to say, that if all euils and troubles were on an heape together, to be distributed equally vnto all men, that there is not he, which shoulde not take his owne euill againe, because he hath no parte with any other: the worlde being gouerned in suche sorte: the euill is recompensed with the good, and diuided to eache one according to his vocation, by iust and equall proportion.

Example of
Vultei^{us} Me-
na.
Horace.

Example of
the fable, spea-
king of an
Asse.

Euill recom-
pensed with
the good.

It is certeine, that mans nature is alwayes inclin-
ed soner to haue regard to that which harmeth him
then to that which doeth him good, whiche he easily
forgetteth: & contrarily prompt to that, which by ap-
perance seemeth to doe good to another man, without
consideration of the euill, he seeth not. And we see
wel inough, when a shoe sitteth well vpon an other
mans foote, but we feele not where it pincheth him.
Wherehence this light and mutable inconstancie
proceedeth in the minde of man, whereby he forsaketh
his owne vocation, straight to runne to an other:
whereas, if he regarded, as he ought to doe, the com-
moditie is giuen him in this manner of liuing, he is
in, and considered well of other mens euils, he should
liue in greater contentation, and constancie: exempt
from ingratitude, and affliction.

Man natural-
ly regardeth
his euil rather
then his good

We see by experience the newfanglednesse, and va-
riety of man to be such, in the maniment of his vo-
cation, that almoste as soone as he is placed in any
state,

Man is soone
annoyed with
his own trade
of life.

The thirde Booke

state, or fashion of living, he is by & by yoked thereto, & disliking of y^e same, streight desireth an other: as by example, we see him y^e is married, think him happie y^e is not: & contrarily, him that is free, praise his life that is wedded: euen as they whiche leade a priuate life, couet nothing more, then to haue some Publique charge: & they that be in the same, praise nothing more, then to be priuate: Horace saying, in his Epistles to this purpose:

Horace.

Being fast in wedlockes bandes y^e linckte, the single life we then best thinke.
The widow deems them best some say, who loues links kepe fast chained alway:
Binde fast then with bonde durable, how shall we this Protee mutables

Terence.
Example of
the Romanes.

So displeasent (as Terence saith) are we of ourselues, & discontented with our present estate, stil aspiring to y^e which passeth our capacite. The Romane people yoked with the Monarchal estate, & gouernment of one alone, would needs be comanded by many, first by Consuls, & then by Tribunes in diuers mutations, & changes: as y^e Israelits befoze them, annoied to be gouerned by many, asked a king, where they found worse then befoze: & thus hath it alway ben, & shal be of the inconstancie, & instabilitie of man, most manifest, & apparent in the exercise of his vocatio. The famous & wise Philosophers espying this varietie, & inconstancie of man, prompt & inclined to all disorder, & yet for all that, seeing in naturall things, so permanent, & measured an order, be it in the mouing of heauen, of starres, & planets: be it in the so well accordig disorde of the Elements, & so equall counterpoise of the earth: flowing & reflowing of fouds & riuers: be it in al other creatures, great & smal, all keeping their naturall order, haue bene maruelously (and not without cause) amased, whence it shold come y^e such disorder, & confusion shold be in mankind, y^e most excellent, & noble of all other creatures. And in the end haue imputed al the fault & cause therof, partly to the matter wherof men be compounded, as fraile & caduke: partly to mans will so light, & variable of it selfe: & ascending higher, be come to euerie ones fatall destinie, saying: y^e there

The opinion
of diuerse
which haue
searched out
the cause of
this inconstancie.

there is a certaine connerion, & coniunction of the first
cause, with the second, naturall, & of the will of man, so
constrained y^t it is not possible to be able to auoid them.
And in y^e end, there were a sort, & maner of people, wh^{ch} The Maniche-
che were named Manicheis, ingendred of a depraued, & is opinion.
corrupt Philosophie: which passing further, dreamed, &
imagined that there were two Gods, the one good, & the
other euil, to whom they imputed the cause of all this
confusion, & disorder. But we must confesse that al this
fault cometh no whence else, but of the corruption, and The corrupti-
deprauation of mans wit, & iudgment, (a point not suf- on of man
ficiently known by the ancient Philosophers) from the causeth his
wh^{ch} there proceedeth a blind confidence, & presumptio newefangled-
of himself, which is the spring of al errour. Euerie man nesse.
coueting to be a God to himselve, y^e is to say: to vnder-
take whē so him listeth y^e gouernment, & administratiō
of men, & Cōmon weales, wthout attending vntil they be
otherwise called. So soze be they infected, & peruerter
by this malign, & false persuation: You shalbe as gods.
Witness Cæsar, Sylla, Pompeie, M. Antonie, & infinite
other, wh^{ch} led by this arrogancie, leauing their voca- Gene. 2.
tions, haue procured, & raised infinite seditions, & disor- Example of
ders. As also Brutus, Cassius, Cinna, & their companions Sylla, Pompei-
conspirers, & murtherers of Iulius Cæsar: y^e wh^{ch} blin- us, Cæsar, and
ded by their own particular, & arrogant counsel, in sted others.
of restozing the Ro. Republike (as they were not asha- Brutus, Cassi-
med to promise) stirred vp parcialities, & nūberles trou- us, Cinna.
bles. In recompense wherof they receiued in y^e end most
miserable death, no one of them remaining within threē
yeres after vnslain by the sword, either by others, or by A good lesson
their own hands: which is the ordinarie fruite of their for rebelles.
rashnes, wh^{ch} passing out of limits, & bounds of their The rewarde
owne vocation, ouer vnadvisedly, and audaciously take of them wh^{ch}
vpon thē, y^e wh^{ch} pertaineth to God onely, whose will che aduance
& pleasure is, that euerie one should keep, & contein him themselues
selve within that, whervnto he is called, without stray vncalled: is to
ing elsewhere, be reiected of
God.

The thirde Booke

CHAPTER. II.

Of the three chiefe aduersaries, and enimies to mans cōstancie in the exercise of his vocation: & first of ambition of glorie and honour mixed with emulation: and of the opinion of them that thinke ambition, and gealousie necessarie among Citizens.

Three capitall enimies to the constancie of man.

Example of Cimon, Pericles & other. Nicias, Alcibiades, Aristides, Themistocles.



There be three principall plagues, enimies, and aduersaries to al constancie, proceeding from one selfe spring: to wit, ambition, enuie, and impatience, as may daily be seene by experience: and from the which they that haue ben greatest, and the mosse renowned among men, haue not bene able to warrant them selues. As he may easily see that will take some paines to consider aswell of Cimon, and Pericles, of Nicias, and Alcibiades, their behauiours in the administration of their publike: as also of the same of Aristides surnamed The iust, who was so transported with the ambition of glorie, and honour intermedled with emulation, & enuie, hauing Themistocles for his concurrent, and competitor, that he feared not frankly, & publicquely to propound vnto the Atheniens, that vnlesse bothe himselfe and Themistocles were by them chased away, and cast into the Barather, (which was a deepe dungeon wherinto malefactorss, and suche as were condemned to death were cast headlong,) it were not possible that the affaires of their common weale should euer prosper, or yet that their citie should be but in greater perill, and danger. As Dion in like manner, hauing caused Heraclides his concurrent in the exercise of the gouernemente of Syracuse, in the end excusing himselfe, shewed vnto the people, that otherwise it should not haue bene possible to haue giuen order to the seditions,

Of Dion and Heraclides.

ditions, & troubles (whiche incessantly sprang vpp
among them) as long as they two had bene ioyntly
in authoritie.

Thus farre were they sundred from the loue, ho-
nour, and amitie, that Pelopidas, and Epaminondas
(whiche were in deede right brethren in armes, and
companions in publique charges) bare still continu-
ally one to another. Neither of them seeking ei-
ther glorie, or riches for themselves: (vnto the grie-
diness whereof, quarelling, and seditious enuie, is
alwayes linked:) but referring eache other others
actes, and prosperous exploits vnto the publique ho-
nour, and service. Plato his saying being moste true:
that they that fought, and contended to haue soue-
reigntie in the gouernement, and the administrati-
on of Common weales, put the Publique estate in
no lesse perill, and daunger, then Mariners doe their
shippe, struing among themselves, who shal gouerne
and stirre the same. Marius and Sylla bothe soze ta-
ched with the selfe vices, hauing taken a light and
frivolous foundation of capitall enimitie, because of
the victorie of Iugurtha, the which either of them at-
tributed vnto him selfe, by their so doing, so intangled
the Common weale with ciuil warres, parcialities,
and irremediable dissentions, that finally the same
ended it selfe in a violent tyrannie, and confusion of
the whole state, and Empire of Rome, whiche doeth
right well declare, and approue that the Poet Euri-
pides was a wise man, and well acquainted with the
mischiefes that fall vpon Common weales, when he
counselleth gouernours to flee ambition, as the most
intollerable passion wherewith mennes mindes be
chiefely vered, and as a moste present, and mortall
furie to them that acquainte themselves with the
same: and whereof we may say that whiche is seig-
ned, the fore saide vnto the sicke Lion mentioned

Pelopidas, &
Epaminondas
vertuous com-
panions in go-
uernement of
the publique.

Plato of
them that
strive for the
soveriegnitie.

Marius, and
Sylla.

The Poet Eu-
ripides touch-
ing ambition.

The third Booke

in Horace Epistles.

Many cast
themselues
into ambition
but few re-
turne.

The fable of
Ixion against
the ambiti-
ous.

The Centaurs

*The steppes be seene both all and some,
Of them that towards thee be come:
But of suche as from thee retire,
I see n'apparent signe appeare.*

And it is not without cause, that men take the fable of Ixion to haue ben made against the ambitious. For, even as the Poets feigne that he had to doe with a clowde, thinking the same to haue ben the Goddess Iuno: and that of this imbracing the Centaures were ingendered: so the ambitious imbracing vaine glorie, as an image of true vertue, neuer doeth acte whiche is iust, or woorthie of a vertuous man, but produceth effectes, wherewith some bastardises is alwayes intermingled, according to the diuersitie of the Windes, whiche driuē and tossē them: now stirred by enuie and gealousie, and then I knowe not by what desire to complē, hauing no other intent: but to accommodate themselues, and be agréable vnto the appetites, and affections of them that may aduance their ambitious attempts: no other thing resting them, by this meane, but the onely title, and apparance, of Magistrates, gouernours, and administrators of the Common weale: committing (vnder the cloke, and shadowe thereof) soule faultes, and manifestly furious, as if they were folke out of their wittes, as if they would haue honour shoulde not procéde of vertue, but the same to bee vertue it selfe.

Example of
Tiberius &
Caius Grac-
cus.

As thereof, among infinite other examples, the same of the two Romane brethren, Tiberius, and Caius Gracchus ought to suffice vs, bothe the whiche being nobly borne, verie well brought vppē, and with a good and vertuous intent entered into the
ma

maniment of Publique affaires; were for all that in the ende losse, and spoyle by the greedy ambition.

And in like manner Marcus Crassus hauing the second time by practises, and slyghtes: forceably attained the Consulshippe, with the gouernement of Syria: burning with a miserable flame of ambition, because that, among many millions of men, he was not, as a man would say, esteemed the chiefe, or most worthe, but rather by common opinion, deemed to be inferiour, and not comparable with Cesar, and Pompeie, as if all had failed him, committed so many foule incongruities throughout his gouernment, and chiesely in the voyage he made against the Parthies, that in the ende, (throughe his greate defaulte,) his honour, and almoste all the huge armie he ledde thither, was miserably, (not without greate damage of the Common weale,) ouerthrowen, and cutte in peeces.

Wherein a man may clearely see, how farre they be from the trueth, whiche he of opinion, that ambition, and gealousie, in the gouernement of a Common weale, ought to be sowen among Citizens, as a thing of vertue. As it seemeth to be the opinion of him that establisshed the Lacedæmonian lawes, willing that honest men should alwayes haue some thing to cleare, and debate one with another. And the opinion of Homere also, hauing made Agamemnon reioyce to see Vlysses and Achilles at foule wordes together: whiche he would not haue done, vnesse he had thought that debate, & enuie amōg principal personages, did serue to cause one to haue an eye ouer another, to the aduancement of the Common weale: as there be naturall Philosophers also, whiche holde opinion, that if a man depriued this worlde of discorde, and debate, the course of the Celestiall bo-

R.ij.

Of them that allowe of ambition and gealousie among citizens
Lycurgus.

Homere.
Agamemnon.
Vlysses.
Achilles.

Discorde causeth the life, and harmony dies of this worlde

The thirde Booke

Vicious dissensions betweene wicked Magistrates.

dies would stay, that the generation of the worlde should ceasse: for that (as they say) that is the cause whiche maintaineth all the harmonie of this worlde. But certeinly the same ought not to extend to vici-
ous and excessive bzalles, and dissensions betweene Magistrates passing the bounds of contention of vertue, (whereof we speake) mosse dangerous, and damageable to Common weals. Neither more nor lesse then as we see in Elementes, and contrarie humors, of the whiche mans bodie is composed, that the distemperature, and vnequall power of the one ouer the other, is the cause of dangerous sicknesses, and accidents chauncing to mans bodie.

CHAPTER. III.

Of ambition, and vaine glorie mixed with avarice, and of impatience in sundrie manners.

Example of our time.



I speake of the ambition of glorie, & honour medled with the ambition of goodes, and avarice: beside the example of Marcus Crassus we of late alledg-
ed, the excesse of examples of our time

ought to be more then sufficient, without needing to haue recourse to other. Because that euerie man evidently seeth what varietie, and inconstancie the same hath ingendered vnto vs, in all estates aswell Ecclesiasticall, as Politique: whether we list to discourse by it selfe the change that is made in euerie of them: or else thzoughly consider of the mutation, and varietie whiche is made from one estate to another, that is to say: from the Ecclesiasticall, to the Politique, or frō the Politique, to the Ecclesiastical: by the change of habite, and manner of life, from houre to houre: as Horace sayth in his Satyres, speaking of the incomparable vncostancie of Priscus. For I dare bold-
ly

Horace.
Priscus.

ly say, that there shall no Politique estate be founde, befoze our time, where so many examples of inconstancie, and lightnesse in vocations, and publique estates, may be espied, as we might haue known in our dayes: A thing greatly to be blamed, not onely in them whiche shewe themselves so newfangled, and variable, but also much moze in those whiche receiue them, thereby cherrishing the greatest euill, and inconuenience that may be brought, or induced into a Commonweale.

And as touching impatience, whereof we haue also spoken, as ingendered of y^e selfe spring: it is most certaine that man is no lesse easily induced therby to leaue, and forsake his vocation, and runne a contrarie course. Take it so, that we speake of impatience, and vnabilitie to beare a refuse, or ingratitude. As Martius Coriolanus at Rome, who seised, and provoked by y^e same, tooke armes against his own countrie, being vnable vertuously to beare, as it became him to haue done, the ingratitude of the Romane people, hauing refused him the instance, and sute he made for the Consulshippe, whereof indeede he was the worthiest of all them, that coulde haue then demanded the same. But the honest man called to the handling of a Publike charge, ought rather to desire (as Marcus Cato saide) to be depriued, or putte by a good turne, then once to giue occasion of an euill. Whether it be that we speake of the impatience of the time and attendaunce, as Absalon who being vnable patiently to tarrie so long to reigne, rashely, and vniustly tooke by force, king Dauid his fathers dominion from him: or else of impatience of labour, as Lucullus and Diocletian, who forsooke their publique charges, preferring their particular ease, & rest, befoze the weale publique: Or else also of the impatience to beare, and suffer reproches, iniuries, or other

Of impatience
in sundrie
kindes.

Example of
Coriolanus.

Marcus Cato.

Absalon.

Dauid.

Lucullus, and
Diocletian.

The thirde Booke

Timolion.

Timophanes.

Cleomenes
vertuous opi-
nion.

aduersities, whiche ordinarily be presented vnto euery
Publique person. As it happened vnto Timolion,
who (hauing caused his owne brother Timophanes
to be slaine, therein vertuously preferring the weale
publique of his countrie, befoze the loue of his bloud:
because that Timophanes, contrarie to dutie and ius-
tice, went about to haue vsurped the tyrannie of Co-
rinth, whereof his brother Timolion had giuen him
the charge and custodie), coulde not beare, or by force
of reason vanquish the passion he receiued of the la-
mentations, iniuries, and reproches his mother and
other gaue him, but was so danted with remorse, and
impatience, that he obstinately, and contrarie to y^e ad-
uise of all men, vtterly quited the meddling with the
maniment of Publique affaires: wherein the opinion
of Cleomenes King of Lacedæmon, was much bet-
ter, saying when he was driuen out of his countrie
by King Antigonus, that he that abandoned himselfe,
and yelded to trauelles, and labours, or yet to the re-
proches, and praises of men, must needs confesse that
he is vanquished by his owne cowardise. For as it be-
houeth a man to keepe himselfe warily, and be asha-
med of foule, dishonest, and euill actions, so also to be
asferde of all kinde of blame, reproche, or euill opinion
of the world is a fault of magnanimitie.

CHAPTER. IIII.

¶ Of remedies against inconstancie: and of the two
pointes cheefly necessarie for him, that wil reteine
constancie in the exercise of his vocation.



Wherefoze hauing hitherto treated of the
inconstancie and varietie naturall and
proper to man, specially in the executi-
on of his vocation, and the chiefe cause
therof, of y^e which an ignozant blinded;
yea,

yea, an arrogant, and presumptuous opinion, & confidence of himselfe, backt with ambition, enuie, & impatience, is ingendered: It followeth nowe to come to the remedies and meanes, by the whiche, notwithstanding so many impediments, and aduersaries, we may still constantly perseuere in our vocations. For euen as (saith Plato) the cloth which we meane to dye good Scarlet, least the same shoulde afterward lose his colour, ought first to be diligently washed, and prepared by the Fuller, and afterwarde dyed, and redyed in the selfe colour: So he that determineth constantly to perseuere in his vocation, & calling, ought firste to be well prepared by good institution, and discipline, and then confirmed, and resolved in the pursuite of his enterprise. Thus then to enter thereinto, we thinke that he that purposeth with himselfe constantly to followe that, wherevnto he is called, ought chiefly, and first of all, to haue two pointes in singular recommendation. The firste of whiche lyeth in moderately thinking, and esteeming of himselfe, and not otherwise, if we must needes say so, then of a small and fraile instrument, carrying the workemans hande, to dispose and employ it to such workes as he shall like best. The other, and seconde is, the obedience and reuerence due to vocation: that is to say, to the Politique order, instituted for euerie man to be called vnto, according to his manner of liuing, not by chaunce, or vnwares: but by the certaine prouidence of God, as we haue before saide, without otherwise enterprising any other of himself, although that he knowe him selfe both sufficient and worthe of the same: yea, which is more, though the wayes to enter therein were both easie, and also open for him.

A good comparison made by Plato.

Two pointes necessarie for him that meaneth constantly to perseuere in his calling.

Notable sayings.

Solon (to this purpose) being by reason of great trouble risen in Athens, between the poore, & the rich,

Example of Solon.

by

The thirde Booke

Apollo.

Timondas.
Pittacus.

by generall consent chosen mediatour, & reformer of the lawes, and Publike state, was, for his great vertue, aduised, and solicited by the chæfest of the Citizens, seeing the hurlie burlie verie difficult to be appeased by the lawe of reason, to take vpon him the principallitie and souereigne authoritie: alledging, to induce him therevnto, an Oracle of Apollo, speaking of him, whiche serued to that ende euery man then spake of: and that if he refused the authoritie presented vnto him, he should but openly declare himselfe betrayer of the Common weale, in the troubles and neede it then stode in: further, that a Monarchie once accepted, incontinently loseth the name of tyrannie, and becommeth a iust kingdome, when he that taketh the same is an honest man: as in time past Timondas, who by their consent made himselfe king of Negreponte: and Pittacus, sithens king of the Corinthians, with diuerse other considerations: But for all that, they coulde not preuaile so muche, as once stirre him from his resolution, whiche was constantly to perseuere in his charge, wherevnto he was duely chosen, and called, without euer consenting in any cause, to vsurpe the charge, which he thought not to be in all respectes iustly offered vnto him, whiche vndoubtedly he woulde not haue done, if he had not ben reteined by these two bridles, whiche be, the humble and the modest opinion of himselfe, with obedience, and reuerence to Politique ordinaunces.

For else, who is he, be he neuer so vertuous, the bridle being once losed to arrogancie, contempt, and irreuerence to the weale Publique, that would not easily haue given eare to such persuasions, and so apparant reasons: Indeepe it is written of Lyncurgus, (who establisshed the Lacedæmonian lawes,) that he in like manner refused to be kinge of Sparte, the kinge

kingdome belonging by right to Polydectas his brothers sonne, of whome his widow remained with child, bycause that, although he were in very deede a personage most sufficient and worthe of such a royal dignitie, he would not consent to marrie her, who, to that end, would haue destroyed the fruite she had in her wombe. But this differeth much from Solon his doing, bicause that it seemeth, that that which the one could not accept without iniquitie & euident crime: the other contrarily might not refuse without reprehension and manifest blame.

Difference
betweene So-
lon, and Ly-
curgus case.

We will adde vnto the Greeke by vs here alledged, an other Romane example. which is neither lesse excellent, or lesse worthe of memorie. It is of Virginius the most renoumed Capteine, who had done as much or more seruice to his Common weale, then any other of his time: he being exhorted, when Nero was chased out of his Empire and slaine, to take the Empire to him selfe, as the most esteemed, and best worthe of the same, being as then chiefe of the strongest legions, and hauing vnder his power a good part of the Empire, which was all Gaul: for all that, notwithstanding the necessitie and extremitie he was then put to by his souldiers, whiche earnestly requested him to accept the same, yea, so solicited and pressed him, that a Colonel of a thousand footemen presented a naked sword, and tolde him, that he should either deliberate with him selfe to accept the Empire, or else to receiue the naked sword thzough his body: would not giue eare thereto, but persisted in his resolution, to abide in the state and charge he was in, saying: that he was neyther determined to accept the same him selfe, ne yet to suffer it to be giuen to any other, but to him that should be duely chosen, and called therevnto by the Senate, vnto whome onely the authoritie of election appertained. With it is so then, that

Example of
the Romane
Virginius.

Nero.

The thirde Booke

The Christi-
an hath more
occasion to
be constant
in his vocatiō
then the Pa-
gan.

that Pagans haue borne such reuerence to this Politi-
que order, what sufficiencie so euer hath ben in the,
and what neede or necessitie so euer hath happened:
we that haue an other manner and more cleare light
and knowledge of the effect, vertue, and authoritie
of vocation, howe can we inconstantly, and through
arrogancie and vnreuerentnesse, forsake or leaue the
vocations whereunto we be called, to intrude our
selues into any other?

CHAPTER. V.

That the wrong perswasion of them that enter into of-
fices, causeth their impatience in the same: and of
the true perswasion and admonition that they
ought to receiue, which in fleeing impatience, en-
ter into the same.



Concerning impatience, whether the
same come of ingratitude, attendance,
labour, reproch, aduersitie, or any suche
like thing, commonly receiued, (as we
haue said) by them that meddle with the
Publique: the same proceedeth ordinarily of a fond
and blinde perswasion, which for the most part occupieth
their heads, which aspire to Publique charges,
purposing with them selues an other end and issues
then they ought to doe, as of wealth, honours, pleas-
sures, authoritie, and greatnesse: for if the contrarie
happen, as of necessitie it can not other wise doe, vnto
him that meaneth to acquite him selfe honestly and
vp rightly: No more (said Symonides) then Larks can
lacke and want creastes vpon their heades: streight
in steade of resisting by vertue and patience, they en-
ter into choler and impatience, wherby they streight
abandon and forsake their charges, or else abide in
them with annoyauce and græse. And it befalleth
them (as Plutarch saith in his Politiques,) as vnto
those

Symonides.

Plutarch.

those which for pleasure and recreation sake, when the weather is faire and cleare, and the sea calme, be entered into a ship, hoping to haue an easie and pleasant navigation: for afterwarde being driuen by souden tempest into the maine sea, looking stil vpon the firme lande whence they parted, they abide forced & compelled in the ship, but not without great displeasure. It is not therefore with this persuation that it behoueth to enter into vocations in expectation or hope of particular ease and gaine: but contrarily, with assurance to be exposed, (as it were in the maine sea) to infinite daungers, waues, and tempestes. For other wise, vnlesse that mans wit and vnderstanding be confirmed, and fortified by reason, and the knowledge especially, of the reuerence due to vocation, it is impossible but that he must easily wauer and stray, through the infinitie of occasions that be presented, though oftentimes, but very slight: whereas it behoueth that the resolution be not only good and honest in it selfe, but also firme, & not subiect to change: lest it happen vnto vs, as it doth to likerish & deintie mouthes, which oftentimes, with most seruent appetite desire a meate: and when they once haue their fill thereof, be streight gluttied therewith. For so hapneth it to many, which after they haue instantly sued and labored for an office and trade of liuing, be incontinently annoyed with the same, by reason of y^e weaknesse of their imagination, & apprehension of the publique respect, transported for the most part, with their owne particular.

And therefore (sayde the Philosopher Panetius) Panetius. they that be called to dealing in affaires, being exposed to many dangers very difficult to preuent, ought to do as wrestlers, which being called to the combate, and vpon the point of wrestling, do plant them selues strongly vpon the ground, with both their armes rayled alofte, and set right vppe before them, for

S. is.

a ram-

The true persuation a man ought to haue entring into Publike charges.

The thirde Booke

Demosthenes
ouercome
with impati-
ence.

The impati-
ent account
obstinacie,
stoutnesse of
courage.
Plato.
Obstinacie is
solitarie.

Metellus.

a rampire, readie and provided to defend and assaile. For euen so, sayde he, the man constituted in a Publique charge, ought to be prudent, and fortified with constancie against all assaultes, wherevnto he is continually exposed, lest that by chaunce he be taken vnprovided, and forced by impatience in the end to say that which Demosthenes saide, hauing experimented the troubles men receiue in gouernment and administration Publique: that if two wayes were layde befoze him, the one to the gouernement of Publique affaires, and the other to hell, that he woulde sooner chosse that which led to hell, then the other.

Undoubtedly, this impatience we speake of, aboue all other to be eschued by the Publique man, ordinarily is accompanied with, I knowe not what kind of obstinate selfwill, the which the impatient doth fondly esteeme to be stoutnesse of courage, and magnanimitie, ignozing that obstinacie is the thing in the world, that he that wil meddle with the gouernment of a Common weale, and conuerse with men, ought chiefly to eschue: As that which (as Plate saith) dwelleth with solitarinesse, that is to say: that they which do obstinately stand to their owne opinion, and will not at any time accomodate the selues to any other: dwell in the end alone. Who so euer therefore will liue in this world, especially in charge and Publique administration, must of necessitie be a louer of patience, and not for any accident, mischance, or aduersitie that happeneth vnto him, abandon that which belongeth to his office and dutie, but rather so much the more to fortifie him selfe, and perseuere in his vocation. For, to do well (saith Metellus) in place where is no daunger, is a thing common ynough: but to doe well where daunger is, is the very office of an honest and vertuous man.

Neither may a man cease to perseuer, though he see many

many complaints & lamentations proceeding, because of good and upright administration: as it chaunceth most commonly vnto them, that by nature be honest and iust men, which for the most part, be not agreeable to the common people, because that endeavouring themselves ordinarily to reforme them, they displease them, euen as the bandes and ligatures of Physicians and Chirurgions do them that be wounded and hurt: For although the same be to put, or restore loose and displaced members into their naturall ioyntes againe, yet for all that, they put the patient to much paine. He yet ought he to leaue the perseuerance in his vocation, although he now and then commit some faults in the same, as he can not other wise choose but doe: because that, not to faile in the handling of affaires, is a thing surpassing mans nature: but to learne by faultes, to beware in time to come, is the point of a wise and vertuous man. And although he see no happie issue of his well doing, because that it sufficeth to haue testimonie with him, that he hath faithfully acquitted him selfe in his vocation: in this assurance to fortifie him selfe in the same: as the vertuous Catoes, which were more wise then happie in their counsels, did alwayes. Truly inconstancie and lightnesse, make the acte euill, which otherwise of it selfe is good: and the choyce founded vpon an assured knowlege and firme discourse of reason, neuer changeth, although that the thing enterprised, succeed not alwayes to a good end.

Complaintes and lamentations, ought not to hinder a publique man from perseuerance.

A man cannot gouerne without committing some fault.

The Catoes more wise then happie.

CHAPTER VI.

That vocations ought to be esteemed as an exercise and triall of vertues: and howe detestable a thing inconstancie is, and contrarily, how commendable constancie is in any vocation.

S. iij.

Wherefore

The thirde Booke



Bias.

Cato of Utica.

Socrates against inconstancie.

Wherefore vocations, specially the Publique shall be presented to all persons, which meane constantly to perseuere, and acquite themselves in them, as exercises and proofes of vertue, by the which (as Bias sayde) a man is soone discovered what he is: no one thing being, which more trieth or bewrayeth the nature of man, then the licence and authoritie of a Magistrate, which stirreth all the passions that be harboured in the bottome of mans heart, and causeth all secret vices hid therein, to appeare.

Wherefore Cato of Utica, seeing him self chosen Questor of Rome, protested that he was not come to intermeddle him selfe in the affaires by chance and aduenture, no yet to enrich him selfe, or else to satisfie any particular passion, but that by meere deliberation he receiued the administration of that charge, as the very exercise of an honest man.

Socrates did so much detest and abhorre this inconstancie, that he sayde, that euen as it is naturally recommended to each one to keepe his owne, and not to haue an eye vpon others: that so likewise each one ought to be no lesse diligently aduised, well and carefully to doe that which belonged to his owne charge, without enterprising ought vpon an other mans office: and that it was no lesse iniustice to abandon and forsake his place, then to abandon the defence of him, that should be committed to our guard. And without doubt, to forsake his vocation, to enter into another of his owne authoritie, is to doe as the man of warre, who leaueth the rancke his Capteine appointed him: or else to doe as the Capteine, who leaueth the forte or castell committed to his charge, of him selfe, and without licence of his Prince, to goe to another, vnder colour of meaning to succour the same: because that it is a thing most certeine, that for the

danger

danger and perill of any other place what so euer,
 but the same which is committed to his tuition, he
 ought not to departe from his charge: Ecclesiastes
 saying to this purpose, that the man forsaking the
 place he ought to keepe, doth as the bird that abando-
 neth his nest. And therefore the men of old time sayd Ecclesiastes.
 wisely, Couet or desire to be that thou arte, and no A saying vsed
in olde time,
 more: Meaning by this most worthe sentence, to re-
 teine and keepe each man in his calling, without per-
 mission to chaunge or abandon the same, at his owne
 fond appetite or fantastical motion. And if so be, y^e all Iesus Christe
observed his
vocation.
 that is befoze sayde content vs not, let vs then looke
 vpon the example of the sonne of G D, and we shal
 see, that though he were Lorde of heauen and earth,
 that yet for all that, being a man in this worlde, he
 kept him selfe so precisely within the boundes and li-
 mits of his vocation, that he refused there, to exercise
 the office of a Iudge or other Magistrate, and Pub-
 lique authoritie.

Numa Pompilius, when the Romanes sent for
 him to be their king, sayde, that among all the mu-
 tations dangerous to man, the alteration and chang-
 ing of his estate and manner of liuing, was that,
 which was most to be feared and eschued. And in-
 deed, if it so were, that mans members had this sense,
 to knowe the greatnesse or smalnesse of each others
 worke and action, was there euer any greater con-
 fusion, if vnder colour thereof, the one would forsake
 the office whereunto he is deputed, to undertake the
 same of an other: Or else to shewe the same yet by a A familiar ex-
ample.
 more familiar example, if we should see in the dome-
 stical house, that seruant which is deputed to one ser-
 uice, forsake the same, & undertake at his pleasure,
 his companions: as the secretarie, the barbars: y^e bar-
 bar, the stewards: y^e steward the pages: & so of others,
 would we not say, y^e such were greatly to be blamed,
 because

The thirde Booke

bycause they went but out of their offices, and disobeyed their maisters pleasure: So it is assuredly of euery of vs, in the seate of his vocation, towarde the souereigne maister of all, who hath giuen vnto eache one of vs his office, faithfully to stay and imploy our selues therein, without permission to goe out of the same of our selues, be it vpon neuer so good an intent, occasion, or particular opinion, might the same by apparance neuer so much tickle or flatter our spirites.

Loys the eleuenth of France.

King Loys the eleuenth, a most wise Prince, and aboue all other skilfull in the choyce of men meete for his seruice, gaue also vpon a time sufficiently to vnderstand, howe recommendable a thing each ones constancie in his vocation is: he had among other of his priuie counsel, a merchant, a man of good wit and seruice, by means of whose traffique, he had intelligence in sundrie straunge countries, and therfore fauoured him so well, that he caused him to sit at his boorde: it happened vpon a time, this merchant seeing him selfe thus in fauour, desired the king to make him Noble: whiche, in consideration of his seruice, was easily graunted him: wherevpon (thinking to haue, by so much the more aduanced him selfe in honour and estimation,) apparelling him selfe streight in Noble mans attire, he came to present himselfe at the kings dinner, as he was wont to doe, looking that he should haue bene commaunded to sit downe as befoze, and that in a more honourable place then of custome, but he was well deceiued: for it chaunced quite contrarily, that he was left standing all the dinner time, and not once so muche as bid sit downe: whereof soze abashed, not knowing whether it were by chaunce or otherwise, that he was so forgotten, the king rising from the boorde, called, and said vnto him: If I haue heretofore accustomed to make you sit at my table, & doe no more so now, you must not maruell thereat, because

A good storie

because that while you were chiefe of your fort and
talking, I did no man wrong to honour you for suche
a one: But hauing chaunged your estate, and putte
your selfe into the same wherin you are not the thou-
sandst in degré, I shoulde doe wrong to many, if
I now preferred you before them in that behalfe. By
the which saying, assuredly worthy of such a king, we
be taught, that there is nothing more seemely for a
Prince, then to conserue to eche one the degré of ho-
nour that apperteineth vnto him, and that it is bet-
ter for a man constantly to keepe himselfe chiefe in
his owne place, though it be inferiour, then to leaue
the same, to make himselfe seconde to a greater.

A worthy say-
ing of Loys
the eleuenth
of France.

Numa Pompilius, of whome we spake righte
nowe, instituted that in all sacrifices, ceremonies,
and processions of Priestes, these wordes, *Hoc age*,
whiche is to say, Doe this attentiuely, shoulde by
some man be cried out with a lowde voyce: A cus-
tome in deede both commendable, and right worthy
to be imitated and followed in a better thing: as that
which teacheth a man to gather his wittes together,
and leaue all other woakes and thoughtes to be at-
tentiuely to that he hath to do. For vndoubtedly mans
negligent rechelessenes in the exercise of his vocation
is so great, that euerie day, morning, and euening,
the same selfe voyce, and wordes ought to be hearde
of eache one, and cried with sounde of trumpet, to
stirre man to be diligent, and attentiuely to that wher-
vnto he is called, and to doe nothing, as it were, in
way of his discharge onely.

Example for
constancie by
an auncient
institution in
the Romane
sacrifices.
Hoc age.

Also, lithe it is so, that Philippe King of Macedon
done, after he had obtained victorie against the Athe-
niens, was praised, because he ordeined that euerie
morning at his vpriking, one of his Pages shoulde
with a lowde voyce pronounce these wordes to him:

Philip king
of Macedon

III.

Philippe,

The thirde Booke

Philippe, thou arte a man: to serue him for an admonition; and kenning of himselfe: howe much more shoulde it be a thing esteemed praise worthe and necessarie, if every day, eache one in his owne behalfe were aduised to be carefull, & diligent in the discharge of his calling? And that therefore, to beginne with the greatest, to the meanest, it were saide to the king, Thou arte king, be attentue therevnto: And to the Churcheman, Thou art Gods Minister, and disposer of his worde: And so of other.

The Scythians.

To the end, that, as it is written of the Scythians, that when they sitte drinking, and making merrie together, they cause now and then the stringes of their bowes to twang, as if that the so doing serued to call againe, and reteine the force of their courage, and hardinesse, which otherwise woulde glide, droppe away, and be destempered with the voluptuousnesse of the wine they take: Also, that by this voyce, and frequent admonition, resounding in all mens eares, euerie one might be reteined in his office, and not be carried away, and distracted by the number of aduersaries, and enimies, among the which we liue continually, altogether contrarie to the constancie required in the exercise of our vocation.

CHAPTER. VII.

Of them that say that there is a certeine reuolution, and praefixion of time, or place, in the whiche a wise man ought to leaue off the dealing in affairs.



Moreouer, I cannot be of their opinion, that say that there is a certen reuolution, and praefixion of time, or place, in the whiche a wise man ought wholly to leaue off and forsake the administration of Publique affaires, neither more nor lesse, then when

When the flower of age, and strength of bodie, be once passed, a man is no more meete to luste, or yet to wrestle, or doe any other like exercise of bodie: in this respect praising Lucullus, because he left the dealing in affaires in good time: and Metellus surnamed Pius, because that in his olde dayes he also retired himselfe: As Scipio the Africane, who seeing that the glorie of his noble actes moued y^e Citizens to enuie him, chaunged the remnant of his life, into rest, and abandoning all Publique affaires, went to dwell in the countrie. Amuretus the Turke, not long since, after he had gotten a famous victorie againste King Vladislaus, whome he slue, moued with this consideration, dismissed himselfe of his Empire, and quitting all affaires, made himselfe one of Mahometes Monkes: least (said he) that saluaging Fortune should hereafter deceiue, & play him a flutishe tricke, whereby possible the glozy he had wonne in that conflict, might vanishe, and be obscured. And contrarily they whiche heretofore reprobued Marius, because that he coulde not retire, and content himselfe after a goodly and excellent exploytes of armes, the whiche he had atchieued to his great honour: hauing thereby attained the accomplishment of perfect felicitie, without being able for all that, to prefire, or set an end of the course of his prosperitie: Saying also y^e like of Cicero, that he shoulde haue growen aged more happily, if after he had suppressed Catiline his coniuuration, he had retired himselfe to his house, without further giuing himselfe to the Publique. And thus of many other. For suche an opinion is rather founded vpon a particular respect, then vpon the publike: according to the which we meane still, that the intent of all persons entring into, or going out of vocations, should alwayes be ruled. And therefore Marcus Cato

Example of
Lucullus, Me-
tellus, and Sci-
pio the Afri-
cane.

Amuretus the
Turke.

Vladislaus
King of Hun-
garie.

Marius.

Cicero.

Marcus Cato
his saying.

L. ij.

hauing

The thirde Booke

Dionysius of
Siracuse.

having continually this onely ende before his eyes, said, that eue as Dionysius the tyzant of Siracuse was told & aduised, that he could not be better buried, then in tyzannie : that euen so, he also could not better noz with more honour, growe aged, then in still in-
termedling himselfe, euen to the verie ende, in af-
fares of the Common weale.

CHAPTER . V III.

Of diuerse cases, in the whiche it is permitted, yea, necessarie for a man to leaue his vocation : and of the authoritie of Reuocation : equall with the same of vocation : and incidently of the honest rest of age, and of the wisdom, and discretion men ought to vse toward the Prince, commaunding euill thinges : with many other purposes.



But although that it hath bene, and is our principall drifte, and intent, to pro-
voke, and exhort men constantly to fol-
lowe, & applie that which belongeth to
their calling, without leauing oꝝ aban-
doning y^e same in any wise : yet foꝛ all that, there may
sometime such occasion be presented, y^e it is permit-
ted : yea, requisite & expedient foꝛ a man to leaue the
same : whereof it bshoueth vs also to speake in this
place. As first of all, when a man is duely, and in such
manner as we haue before debated, called from
one vocation to another : foꝛ in this case euery man
is bounde streight to followe the voyce of God, who
calleth him by their meanes to whome he hath giuen
that power : vnlesse he haue some verie iust cause in
himself, to disturne, oꝝ disuade him therefro : as some
secrete testimonie of his vnabilitie, and weakenesse,
be it of bodie oꝝ wit, oꝝ else some other insufficiencie, &
con-

Whether be-
ing called
from one vo-
cation to an
other, we may
lawfully re-
use the same

consideration, whiche may be in sundrie manners, according to the time, and occasion presented: Provided alwayes, that the consideration be, as we haue still saide, rather founded vppon zeale towarde the Common weale, then vpon the loue of his owne particular.

That whiche we say, that being called from one vocation to an other, we must streight obey, leauing our former, receiueth no greate difficultie, being called from a meaner to a greater vocation: but being called from a greater to a lesser, the question woulde seeme moze doubtfull, and difficulte: to wit, whether there ought to be the like obedience in streight leauing the first, to receiue the last, and lesser, or baser. For vndoubtedly, there be but fewe, whiche raised in highe degree of honour, would willingly come lower: & yet for all that, reteining the end we haue alwayes proposed, which is the consideration of the Common profite, without any particular respecte, there should seeme to be no difference, whether we be called from a meane vocation to a higher, or from a higher to a lower, why there ought not to be equal obedience, as well in the one kinde, as in the other. As we read in the Romane histories of many, and among other of Quintus Fabius, a great personage, that hauing bene Consul of Rome, in soueraine authoritie, he refused not for all that, his Consulship being ended, although he came from being the chiefe, and principall conductor, to goe to the warres vnder other Consuls. And verily, there is farre greater trust, without comparison, in a man comming from a greate, to a lesse: then vnto him, who from a base, is aduanced to a higher: and the conduction of affaires, should also be farre surer, when the principall gouernour shall haue about him a number of excellent, and vertuous personages,

Whether being called from a higher to a lower place we may make any iust refuse.

Example of Quintus Fabius.

There is more trust to be giuen to him that cometh from a higher state to a lower, then to the contrarie.

The thirde Booke

He meaneth
France.

Reuocation
is a sufficient
cause, for a
man to for-
sake his
charge.

Example of
Tarquinius
king of the
Romans.

Of the Empe-
rour Adulph

Of Aristides.

ges, alreadie experimented, whiche by their wise-
dome, and good counsell might supplie the vnerper-
tawnesse of him that shold be aduanced from a base,
to a higher: howbeit, as we liue in this Realme, offi-
ces being perpetual, I cannot say, but there shold be
iust reason to refuse the lesse office, and charge, com-
ming from the exercise of a greater.

It is also lawfull, yea, expedient, to leaue his vo-
cation, if there happen any reuocation, be it for any
criminall cause, forsaiture, infamie, or other iust oc-
casion happened: so that the reuocation be made by
him that hath authoritie. For as it is reasonable, that
he shold be constituted in office, whiche is thought
worthie: so is there nothing more reasonable, then
that he shold be depriued, that is declared vnwor-
thie: as King Tarquine for his iniustice, and vio-
lent authoritie: when he was not onely reuoked, but
also the royall dignitie wholly abolished, and disa-
nulled by the people, whiche had called his predecess-
sours to that preeminence, and authoritie: although
the same were the moste auncient of all other, and by
the which Rome it selfe had bene founded. And A-
dulphe Emperour of Alomaine orderly chosen to the
Imperiall dignitie, was for his insufficiencie after-
ward reuoked by the selfe Electours, and depriued of
the soueraigne power: such is the authoritie of Re-
uocatio. So that it was not without verie iust cause,
that Aristides, so muche renowned in Grece, being
reuoked, and dismissed of all charge, & publique admi-
nistration by the banishment of Democritus (or popu-
lar authoritie) was driuen out of y^e Atheniens campe,
against the Lacedæmonians, whither he was come
to render himselfe, with intention to haue fought on
his citizens side, because that it was during the time
of his exile, and whiles his reuocation yet lasted, and
al

also without being otherwise called thither, then of
 himselfe. Flaminius chosen Consul, and dispatched to ^{Flaminius}
 make warrs against the Milanois, being reuoked, by ^{blamed for}
 reason of sinister presages happened, was iustly bla- ^{disobeying his}
 med, and reproued: because that he being then readie ^{reuocation.}
 to giue the shooke, notwithstanding his reuocation,
 gaue battell: although that he defeated, & ouerthrew
 his enimies, and returned to Rome, laden with riche
 spoyles: so seuerer obseruers were the Romanes of
 this vocation, what felicitie, or prosperitie so euer
 might haue ensued, thinking it to be moze expedient
 for the Common weale, that this reuerence, and obe-
 dience (which we so diligently recommaund,) should
 be kept, then to vanquish their enimies in battell.
 Scipio Nasica, and Caius Marius, being towarde the ^{Scipio Nasica}
 Provinces allotted vnto them, and reuoked for like ^{and Caius Ma}
 cause, were the better esteemed: because that they in- ^{rius, commen}
 continently quited their Provinces, and freight re- ^{ded for o-}
 turned to Rome, where they voluntarily deposed the ^{beying vnto}
 selues of their estates. And Agesilaus king of Lace- ^{vocations.}
 demon, was neuer so muche honoured for any acte
 he did, as because that he abandoned his great, and
 prosperous conquestes in Asia, as soone as he had re-
 ceived a little billet sent him out of his owne coun-
 trie: by the whiche he was aduised to returne home.
 Leaving by that meanes, with Asia, a faire, and
 woorthie example of obedience, due to them that haue
 power to reuoke: far other then Hanibals was, who ^{Haniball diso}
 beginning to haue euill successe in Italie, neuer ment ^{beyeth his dis}
 for al that, (vntlesse of mere force) to obey his citizens, ^{million.}
 which reuoked him to defend them from the wars they
 had on hand, & in their owne countrie. And Alexander ^{Alexander the}
 the great being for the selfe cause called backe into his ^{great.}
 owne kingdom of Macedon, refused not only to return
 but also scorned, when he heard of the great battell his
 Lieue

The thirde Booke

Agis.
Darius King
of Persia.
The authori-
tie of reuoca-
tion nothing
inferiour to
that of voca-
tion.
A man may
lawfully diso-
bey the reuo-
cation made
by them that
haue no au-
thoritie.
Henric the
fourth.
Duke Rodul-
phe.

Lieutenant had had against Agis, saying, that it seemed vnto him, (hearing those newes while he defea-
ted king Darius in those partes,) that they tolde him
of a battell of Mattes, and Mice. In doing whereof,
without al doubt, they were bothe worthe of blame.
For the authoritie of Reuocation (made by them, as
I haue saide, that haue lawfull power, and commissi-
on to doe it :) is nothing inferiour to the same of vo-
cation. I say, especially by them, that haue lawfull
power to doe it : for if they were other, then should
there be iust cause not to obey the same. As Henric
the fourth Emperour of Almaine of y name, being
duly chosen by the Electours of the Empire, and yet
fozal that reuoked or dismissed by Pope Hildebrand,
who sent the Imperiall crowne, wherein these ver-
ses were ingrauen, vnto Rodulphe:

*Christ Iesus, whome Scriptures the rocke doe call,
To Saint Peter, the crowne gaue, before all:
And I, who in earth his place represent,
To thee Duke Rodulphe, the same now present.*

The reuocati-
on made by
parte, and no
sufficient
number of
them that
haue authori-
tie to doe the
same, is insuf-
ficient.
Example of
Coriolanus.

Meaning, to say that the Empire was by our
Lorde and Sauour Iesus Christe, conferred vnto
the Pope, and that by Popes it ought to be giuen to
Princes: of whiche enterprize, for all that, full euill
befell him and Rodulph: because hee accepted the
same, as the historie thereof beareth moze at large.
So should it be also, if the reuocation were made by
some, and no sufficient number, or parte of them
that had authoritie to call: as it happened vnto
Coriolanus, hauing bene chosen Capiteine generall
of the Volques, by consent of all, & reuoked by Tul-
lius alone, hauing as then in deede greater autho-
ritie then any other.

For,

For, I will gladly dismisſe my ſelf of my charge, (ſaid he) and renitte the ſame into the hands of the Lords of the Volſques, if they all commaunde me, as I haue by commaundement of them all, and not otherwiſe accepted the ſame.

If a man were called to ſome authoritie, charge, or Publique dignitie, for a certeine time limited, or elſe by occaſion of ſome ſudden accident onely: the time once expired, or the occaſion ceaſſing, he ſhould be moze then blame worthe, who that notwithstanding, would continue and perſeure in the ſame: as for example, Sylla, Iulius Cæſar, Marke Antonie, Lepide, and Auguſt, the whiche contrarie to the institution, and Publique ordinaunce of their offices, ordeined onely for a time, did forceably, and by violence uſurpe, and deteine the ſame: and ſo continued in their ſouereigne authoritie, or to ſay better, in their tyrannie. Wherefore Timolion, among other, deſerued great prayſe, becauſe that he, of his owne free will, aſſone as he had wrecked, and defeated them that would haue uſurped the gouernement, and made an end of that whiche was committed to his charge, quited the ſtate, and charge of Capteine generall of Siracuſe. And contrarily, Pelopidas, and Epimanondas, were iuſtly accuſed, and blamed, becauſe they kepte their office, and gouernement of Boetia longer then they ought, although it was but foure monethes onely.

If he alſo that is entered into any vocation, cannot any longer ſatiſſie the Common weale, wherein he hath bene receiued, by reaſon of his infirmitie of bodie, imbecillitie of witte, febleneſſe of age, or elſe through ſome other impediment what ſo euer it be, happened vnto him, it ſhall be beſt for him to departe, or forbear, and diſmiſſe himſelfe: becauſe

¶

that

The time of charge being expired, the ſame ought to be giuen vp. Of them whiche uſurped their vocations. Sylla. Iu Cæſar, M. Antonie, Lepide, and Auguſt. Timolion leſte his charge.

Pelopidas and Epaminondas kept their offices by force

Infirmitie of bodie or witte is a ſufficient cauſe for a man to giue ouer his vocation.

The thirde Booke

Example of
Appius Clo-
dius.

The Empe-
rour Charles
the fift.

Honest re-
traite and con-
solation for
age.

Having done
his dutie in

that Publique vocations be ordeined vnto men, to be vsed to the publique seruite, and not to be inioyed in respect of any interest, or particular profite. As, among other, Appius Clodius a notable personage, who partely because of his age, & partely because he had lost his sight, surceased, & gaue ouer his charge, and neither went any more to the Senate, or yet intermedled himselfe with any Publique affaires. And we haue in our dayes seene the Emperour Charles. 5. vpon the like consideration of age, and imbecillitie or vnabilitie longer to susteine accustomed trauels, retire himselfe wholly from affaires, and Publique administration.

And in verie deede, a man scabbed with age, and whome crooked yeares compell to withdrawe himselfe from the maniment of affaires, aswell of warre as of peace, is not onely excusable: but muche to be commended when he retireth himself vnto some honest consolation to passe the rest of his dayes quietly: and especially, when he hath the meane to retire himselfe to the moste happie, and moste honest contentation, of learning, full of rest, and tranquillitie of mind: in the delectation thereof, conioyned with honest contemplation happily to ende his vertuous actions, all reported or referred to the onely butte of vertue, proposed to euerie good seruitour of the Publique and profitable member of humane societie. And verily it is a seemelie, and honest thing for age, to repose, and refreshe him selfe, after a number of toyles, and troubles, in the studie of Philosophie, in reuiuing of the parte contemplatiue, and mortifying (at the least wise brideling) in good time, the parte ambitious, and actiue.

We say the like as befoze, if that after a man hath done his full indeuour in any office, or charge,

ge, he ſee that he cannot auaille, or profite there in. As Solon, who, hauing done his vttermoſte to reſiſte, and ſuppreſſe Peiſtratus tyrannie at Athens, and ſeeing that no man would giue him eare, withdrew himſelfe to his houſe, where he tooke, and ſette his armie in the ſtreate befoze his doze, ſaying: As for me, I haue done what I haue been able to doe, to ſuccoure, and defend the lawes, and libertie of my countrie: and thence forth kept himſelfe quiet, without any moze meddling with the gouernement of the Publique weale. For in the like caſe, I durſt boldely ſay, that it ſhould be lawfull for a man, to abandon his vocation. As we read likewise of Cicero, that during the ſeditious, and ciuil warres, and when that the gouernement of the Common weale ceaſſed, forced firſt by the tyrannie of Marius, then of Caſar, and other, he in the meane while hauing no meane to attend on affairs as he was wonted, retired himſelfe to the ſtudie of Philoſophie, ſeeeking to profite the Publique otherways, by teaching of young folke, or elſe buſying himſelfe in compounding of ſundrie moſte vtile, and profitable diſcourſes of Philoſophie, untill ſuche time, as the troubles beginning to ceaſſe, and the Common weale to recouer it ſelfe, he returned againe to the adminiſtration of affaires, as befoze.

Beſide the caſes befoze ſpoken of, there is yet another worthe of noting, which is, that whenſoeuer, & as often as he y is called to any charge, canot exerciſe the ſame as he is bound to do, and without offending of his conſcience. As we will ſhewe for example, of Papinian a moſt eloquent, & renowned lawyer, who being requested by the Emperour Caracalla, to excuſe him by his learned eloquence, of the murther moſte vnnaturally committed on his owne brother Geta,

U.ij.

ſtoutly

any charge, without preuailing, or profiting in the ſame, a man may retire him ſelfe. Example of Solon, and Peiſtratus.

Example of Cicero.

A charge may be forſaken, when a man may not exerciſe the ſame with a ſafe conſcience.

Example of Papinian.

The Emperour Caracalla.

Geta brother to Caracalla.

The thirde Booke

stoutly answered : that he could not doe it : and that it was not as easie a matter to defende a murder , as it was to committe it . Wherebpon he suffered moste crnell death, choosing rather to abandon, and incurre the daunger of his life, then to approue a dishonest facte.

Wisedome & discretion is to be vsed toward a prince commanding a wicked thing.

A man ought not to be precise.

And therefore if a King, Prince, or superiour did commaunde any vniust, and wicked thing, it were better for a man to abandon his office, and vocation, then to be in them, a minister of iniquitie. But for all that, I meane after he hath prudently, and discretely behaued himselfe toward his Prince, and superiour, that is to say, after he hath made some honest excuses, or else giuen some better aduice, according vnto the matter presented, by all meane possible, to dissuade him, or at the least to qualifie his commaundement : doing euen as the Sunne, which neither followeth the course of the firmament directly, ne yet hath his mouing altogether opposite, and contrarie, but going somewhat byasse, and by an oblique way, maketh a disturned, or crooked line, which is not too extreamely swifte, but goeth turning softly, and by his obliquitie, or crooked course, causeth the conseruation of all thinges, mainteining the worlde in good temperature. As men affirme it to be the manner of the G O D of nature, in the guiding, and gouernement of this worlde, not to force any thing, but mollifying the same by gentle demonstrations, and persuations of reason, to constrain it to obey : for else, a man may not soudently, and rashly forsake or leaue his charge, as some which be too precise, and scrupulous thinke they may, because they cannot abide, nor indure diuers faultes and wicked thinges, which be daily discovered and scene in the maniment of Publique affaires: and thereby oftene

oftentimes take soudeine occasion to make many alterations, and chaunges, and in the end to leaue, and forsake their vocations: which proceedeth no whence else, but of lacke of knowledge, or rather of want of experience.

There be also whiche passing further, say, that if the state, and Publique gouernement of a countrie, were so deptraued and corrupted, as that vice were publicquely approued in them for vertue, or a lye for trueth, iniustice for iustice, that then it should be best for a man not onely to abandon his Publike vocation, but also to depart altogether out of the countrie it selfe: alledging to this purpose an example written, among other Grecian histories, of one call Amyris, who, because he had sene a maister, pursuing his seruant, bare more reuerence to his fathers tumb, then to the temple, and image of the Goddesse whither he was fledde for refuge, and the facte to be approued of all men, did abandon the towne, whiche sone after was burnt and vtterly destroyed.

When a countrie is vtterly deptraued, a man may leaue his office.

Example of Amyris.

We wil here for the last, adde yet one other cause, no lesse vertuous, then rare and seldome frequent, when it is also lawefull: yea, necessarie for a man of himselfe, and without offence to giue ouer and abandon his vocation. It is, when that he that is placed in dignitie, and Publique charge, knoweth that there is an other man, that canne better, and more to the aduancement of the Common weale, execute the charge laide on him. For in this case it is a point worthe of singular prayle, and commendation, to giue his place to him, that shold be found knownen by the opinion of men, better to deserue the same: preferring the Publique vtilitie, and profite, before particular affection. As Minutius did mosse vertuously behaue himselfe towarde Fabius Maximus,

When a man knoweth any one more sufficient then himselfe, he may wel giue him place.

Example of Minutius and Fabius Maximus.

The thirde Booke

The Satrapes
successours to
Alexander.
Antigonus.
Eumenes.
Example of

Pope Coele-
stine.

Example of
Nicias the A-
thenien.

mus, when he quitted vnto him the Dictatorship: as
one knowne moze worthe to commande alone, and
willingly submitted himselfe vnder his charge,
and commaundement. And lesse did not the greates
Satrapes, or Princes, successours to Alexander, ha-
ving warre with kinge Antigonus, when they all
voluntarily yelded the authoritie of commande-
ment vnto Eumenes, and submitted themselves vnto
him, as one knowne to be the most worthe, and
sufficient to be sole Capteine generall of the armie.
Pope Coelestine did also in this pointe righte well
shewe his greates modestie, when that being admoni-
shed of his insufficiencie to beare charge of so great
a Bishoppricke, he renounced voluntarily, hauing
bene but sixe monethes Pope, shewing by his so do-
ing, moze respect to the Publique weale, then regard
to any particular appetite. That which I repeate of-
tentimes, because that this consideration failing,
his intention that giueth his place to an other man,
cannot be but altogether lewde, and peruerse: As
the same of Nicias the Athenien, a personage for all
that of great value, was, who iustly receiued reproch
and blame at all mens hands, because that he, of a de-
sire to saue his owne person in time of daunger, re-
signed the honour, and charge of Capteine, to one
named Cleon, a rashe man, of no reputation, hauing
in so doing respect but to his owne, without caring
at all for the Publique: doing as a Mariner, who a-
bandoneth the gouernement of the helme, to an other
man, even when the tempest is mozte furious, and
violent.

CHAPTER. IX.

Finally,

¶ Finally, to what ende each vocation ought to be referred.



Nowe to conclude, there neede not many wordes to make men vnderstand, to what ende euery vocation ought to be referred or reported, as a thing already sufficiently shewed; and declared. For euen as we see in Musicke, Harmonie pleasant, and agreeable vnto the eare, to be compounded of many distinct and different tunes: So haue we also scene the interteinement, and common accord of humane societie to be composed of many, and diuerse vocations distincte and different: and their end to be put peace and vnion, neither more nor lesse vndoubtedly, then the end of trauell of euery mans members tendeth to the onely conseruation, and continuance of the vniuersall body of the Communalitie of men.

In respect whereof Cicero saide most wisely, that to take away ought by force, and vniustly to make his profite, and gaine, of the hinderance and damage of an other man, is a thing more repugnant to Nature, then death, pouertie, græse, exile, or any other thing, be the same neuer so greuous that may happen vnto man, either in his person, or goods. Adding further, that if it so were, that each member of the bodie, had the vnderstanding to thinke, that it were best for him to draw to himselfe the health and life of his companion, that it coulde not otherwise be, but that in short time we should see the whole bodie decay and die: that euen so among men, if each one woulde rauish to himselfe the goods and commodities of other, it should not be possible, but that earelong the comon societie should be dissipated & broken.

And

To do against the societie of man, is a thing repugnant to nature.
Cicero.

The thirde Booke

The happie
cōmon weale
as Plato writeth.

Solons opini-
on.

Plato his opi-
nion touch-
ing the com-
monaltie of
women and
children.

And this vnion, and mutuall commerce of men, saith Plato, is so allowed of, as that it is impossible to deuise or imagine a more assured Common weale, and nearer approaching to the immortalitie of the Gods, then the same wherein there is a Commonaltie, and vnion, not onely of all goodes, but also of each thing that nature hath appropriated to ech one: as of the eyes, eares, & handes: to the ende that who soeuer shoulde heare, or doe any thing, shoulde employ the whole to the Common vse, and profite. And in the which Common weale in the end, there should be such a participation of ioye, and sorowe, as that for one verie cause, and occasion, all shoulde by one common affection of mind be touched at once al merrie or al sad. Following therin y saying of Solon, who being asked which was the Citie of all other, that seemed vnto him the best gouerned: answered, The same where they that be not outraged pursue as egerly the redresse of an iniurie, as they them selues, that haue receiued the same: And Plato sticketh not to say, that the verie Commonaltie of women and children, was necessarie in a Common weale, and Citie well instituted, not in respect of any other communication, or societie, as it is most likely, then of mutuall loue, and well ordeined charitie, minding to shewe, that there is nothing that ought to be so deare and precious, whiche by common affection shoulde not be common among vs. For euen as in the bodies of beastes, the partes of them liue, be nourished, and take the spirite of life, by the bonde they haue one with an other: So likewise the societie of men, ioyned and fast linked together, with the chaine of this common affection, and respecte to the common weale, is by common foiesight conserued, and increased.

And

And truely this societie is the end wherunto each vocation ought to be directed : but yet for all that, not grounded vpon I knowe not what peace, tranquillitie, and humane glorie, wherein the wisest and most renowned among the Philosophers be fallen on sleep: but referred to the place whence the same proceedeth, that is to say, to heauen, the honour and glorie of the Almighty. For as long as particular affection of glorie dwelleth and abideth in vs, it is impossible that the true vniion which we seeke, should be in the societie of men. This being a most certeine and assured thing, that all glorie is accompanied by a particularitie, chiefe enimie, and aduersarie to Communitie, the daughter of Charitie, who is meeke, humble, curteous, and patient, not seeking her owne commoditie : which is so high a point, that vndoubtedly it forceth and streineth our nature, yea, all humane Philosophie. For there is nothing harder and more greivous to mans eares, inclined naturally to his owne profite, then to heare that he must renounce the loue and good will he beareth to him selfe, wholly to abandon him selfe, to procure an other mans profite : yea, to quite his owne right : to leaue the same to his neighbour. But therein do we not also with the Philosophers, followe nature as our guide, but the spirite of God, who warneth vs in the scriptures, that the giftes and graces receiued of him, be by him freely imparted vnto vs, to be againe by vs liberally imployed to common profite, and that therefore the right vse of the good liberalitie bestowed vpon vs, consisteth in a liberall communication to other. That which the members of our owne body teache vs sufficiently, no one of them being, which doth not imploy him selfe more to the commoditie of the whole body in generall, then to his owne particular.

The end of all vocations, is fellowshippe and societie.

A man to renounce him selfe to serue other, is a troublesome thing to heare.

Wherefore, hauing now shewed what vocation Epiloge and

is,

is,

The thirde Booke, &c.

Recapitulation
of all the
booke.

is, and treated of the manner to come orderly therevnto, and of the office and duetie as well of him that hath authoritie and power to call therevnto, as also of him that is called in generall and particular in sundrie maners: and hauing also spoken of the multiplicitie and varietie thereof, so that it cannot be, but that a man must needes knowe, that he is called to some one of them: then hauing done you to vnderstand, the naturall inconstancie of man, in that which belongeth to his vocation, and the cause thereof, with the meane howe to mainteine him selfe constantly therein, and the end wherevnto each vocation ought to tend: Making an end of this worke, there where we haue begunne: we thinke to haue sufficiently shewed, that the vocation of man is a certeine manner of liuing, distinct and different in sundrie kindes, according to the necessitie of mans imbecillitie and neede, proceeding from the diuine prouidence, and not by chaunce of fortune, to serue for mutuall succour, and reciproke ayde one to an other: wherevnto euery man ought to be called duely, and constantly mainteine him selfe in the same, to the conservation of the order, policie, gouernment, and vniou of the life & societie of man.

FINIS.



